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The Literary Digest

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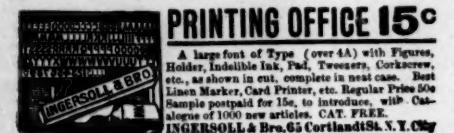
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The Literary Digest

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

EDITORIAL NOTES.

MANY excellent papers are given in our columns this week. Especially noteworthy are the following:

The Financial Outlook. In this paper the writer explains, in an entirely clear and quite elementary way, the present financial situation, and gives his views as to the remedy.

White Supremacy in the South is a paper criticising an article in a recent number of the *Forum*. The writer of the present paper contends that the problem discussed is working its own solution.

The Bering Sea Arbitration is a criticism of the management of the American case before the Court of Arbitration in Paris.

France and Peace (translated from the German). The writer sees in Russia, rather than in France, the chief menace to Germany and the peace of Europe.

Labor vs. Capital gives the cases for Labor and Capital, as presented by two members of the British Parliament.

Work by the Piece and Work by the Day (translated from the French). The argument herein is intended to show that work by the piece tends to elevate the dignity of the worker, and to increase the profits of both employer and employed.

Land-Ownership (translated from the German) advocates the holding of land in small estates by the people.

The French Penal Colony in Guiana (translated from the Scandinavian). The writer of this paper gives, from personal knowledge, a description of the colony.

Don Quixote. It is rather late, perhaps, for any criticism on Cervantes's immortal work, but this one may be read with interest and pleasure.

Development of Art in the United States (translated from the German). The writer sees a great future for American painting.

Romance of the National Gallery is a sprightly chat, lightly tinged with pathos, about the pictures in England's great museum.

The Possible in the Actual World (translated from the German). In this paper the author contends that the human mind, in considering any phenomenon, should seek acquaintance with all the hypotheses set forward, "and will halt only in the presence of the Great First Cause."

The Greater Temperance. The writer insists that alcohol is not a true tonic—not a true stimulant, even. He also points out that there is intemperance in many things besides drinking.

Ozone as a Weather-Prophet (translated from the French). This paper indicates that the presence of ozone in the atmosphere may be utilized to forecast the weather.

The Diversity of Scientific Research (translated from the German) emphasizes the fact of the subdivision of every branch of science into many special departments.

Bishop Vincent Not a Good Methodist. In this paper the Bishop is taken to task for lack of courtesy in writing of Mgr. Satolli. His attitude on the School question is also claimed to be at variance with the great body of his Church.

The Sects in Russia (translated from the German) gives an account of the various religious sects outside the State Church, the practices of some of which are very peculiar.

Under Recent Science the notes on color photography and a buried city in Guatemala are especially interesting.

Reviews of the World.

POLITICAL.

THE FINANCIAL OUTLOOK.

THE HON. W. BOURKE COCKRAN.

Condensed for THE LITERARY DIGEST from a Paper in
North American Review, New York, June.

THE policy which has involved the finances of the United States in confusion is due to the folly of attempting to compromise an economic principle. The Bland Act of 1878 and the Sherman Law of 1890 were both compromises between the views entertained by advocates of free coinage and those held by the opponents thereof. There is no sensible middle course between the free coinage of silver and the demonetization of silver. A limited coinage of any metal forces the Government to become a purchaser of it, and, therefore, reduces it to the state of a commodity. Whether admitted freely to the mint, or totally excluded from it, a metal will find its natural level. If it be made the subject of Government speculation, its commercial value is subject to arbitrary interference, with the inevitable result of depreciation.

The Bland silver dollars circulated in this country at their par value, because there was one perfectly solvent institution which was forced to accept them at that valuation. Being receivable for debts due the Government, they could always be paid into the Treasury at their par value in gold. But the Government could only absorb these dollars to the extent of its revenues. Had the Bland Act stood until the number of such dollars coined had largely exceeded the total revenues of the Government, there would have been no place at which the surplus could have been exchanged at par with the gold dollar. With their redundancy, the inability to export them freely would have appeared, and they would inevitably have depreciated to the bullion value of the silver they contained.

It has been suggested that a revival of the Bland Act might be satisfactory to those who admit the failure of the Sherman Law, yet hesitate to vote for its repeal. Of the two laws the Bland Act is in every way the more vicious. That Act stood for some twelve years, and if now revived and continued for another period of twelve years, there would be at the end of that period over eight hundred million standard dollars in circulation, a greater amount than the Treasury could absorb, and since nobody would be bound to accept the surplus they would sink to a discount and the currency of the country would be reduced to the condition foreseen by Mr. Cleveland in 1885.

The Sherman Act subjects the Government to a heavy loss. The bullion it purchases steadily depreciates, but the loss falls upon the Government which is responsible for the senseless legislation which produces it. If the dollar coined under the operation of the Bland Act sank to a discount it would mean a shrinkage in the value of the money in the pocket of the citizen.

Since it is certain that no measure providing for the free coinage of silver can become a law during the next four years, and as any further attempt to control economic laws by compromise legislation would be indefensible, the question arises how far can the Government maintain a sound currency with the powers intrusted to it by the existing statute.

Under the Sherman Act the Government must purchase at

the market-price 54,000,000 ounces of silver per annum. In payment therefor the Government issues notes payable "in coin," which manifestly means gold or silver coin. But the statute requires the treasury to maintain parity between gold and silver. To do this it is plain that the Secretary is bound either to redeem these notes in gold or in an amount of silver equivalent to their face value in gold. Thus the silver purchased remains idle in the vaults of the Treasury, precisely as if it were iron, or hay, or barley, or tobacco.

The notes issued under the Sherman Law are mere evidences of debt due by the Government, subject to the same economic laws as evidences of debt issued by individuals or corporations. The value of a promise to pay depends upon the ability and the willingness of the promiser to redeem his obligation.

The Sherman Law makes no provision for obtaining the gold wherewith to redeem the notes issued for the silver purchases which it compels the Government to make. As these notes are forced into circulation they displace and expel some other form of currency, and as gold is the only money of international value it is steadily withdrawn from the Treasury for export. The revenues of the Government are substantially paid in its own paper obligations, and thus the policy that makes it imperative upon the Government to obtain an extraordinary supply of gold becomes the means of preventing its obtaining even the supply which under ordinary conditions would be yielded by its revenues.

A premium on gold, *i. e.*, a willingness on the part of the holders of Government paper to exchange it for less than its face value in gold, will be the inevitable result of a wide-spread distrust of the Government's capacity to redeem its obligations. As this would be a great hardship upon innocent holders of Government paper, and would entail most serious consequences, the Treasury is bound to maintain the value of its notes by all the means at its command.

If the commercial world would become convinced that the Government intends to maintain a gold standard at whatever cost, and that if its revenues do not yield sufficient gold to meet its obligations it will pledge its credit to secure an adequate supply, confidence in its paper would be largely restored, and the outflow of gold would be sensibly checked. Gold now hoarded would be freely restored to circulation, because each coin note would become practically a gold certificate of deposit and be just as valuable as the coin itself.

The Resumption Act empowers the Treasury to borrow whatever gold may be necessary to redeem all outstanding United States notes, commonly called greenbacks. There are now about \$346,000,000 of these notes in circulation, and under the law they cannot be cancelled on redemption, but must be reissued. Since the greenbacks must be kept in circulation the power to borrow gold for their redemption is necessarily continuous. Hence, while gold could not be borrowed for the direct purpose of redeeming the coin notes issued under the Sherman Law, yet these notes could be exchanged at the Treasury for greenbacks, which in their turn could be exchanged for gold coins. This would not only provide gold for such notes, but would be a practical demonetization of silver, and a substantial adoption of the gold standard. The continued purchase of silver would still be a wasteful and ridiculous performance, but would in no way affect the currency of the country, except in so far as it would increase the number of Government obligations in circulation.

[Mr. Cockran believes that the United States can borrow all the gold needed for the above purpose at $2\frac{1}{2}$ to 3 per cent. He mentions the constant depreciation of silver under the policy of the Sherman Law, and expresses the belief that the Act will be repealed. He contends that the business of the world will be on a stable basis only under the *universal* free coinage of silver, but holds that the correct present policy of the United States is to plant herself firmly upon a gold basis, as the parity between gold and silver cannot be restored by the isolated action of any one country; and, as the United States is an exporter of necessities, not luxuries, "whatever may be the prevailing currency of the world, a large proportion of it must necessarily flow to her shores."]

WHITE SUPREMACY IN THE SOUTH—HOW PERPETUATED WITHOUT VIOLATION OF LAW.

J. H. PITMAN.

Condensed for THE LITERARY DIGEST from a Paper in

American Journal of Politics, New York, June.

A plan to solve the problem of the "Relation of the Negro to the State and Federal Governments," Mr. Wickliffe, in a recent number of *The Forum*, advocates a repeal of the Fifteenth Amendment, leaving to the States severally the power to disfranchise the negro, and a reduction of each State's representation in Congress and in the Electoral College in proportion to the number disfranchised. This, it is asserted, would provide a legal way to dispose of race contests in localities where the negro is numerically stronger.

But would any State in the Union elect upon these conditions to disfranchise the negro? If not, the repeal of the Fifteenth Amendment would be fruitless. The writer is entirely at fault in his assumption that the Southern States would be willing to reduce their representation in order to make white supremacy sure. No State having a small negro population could work any material change upon existing conditions within that State by a statute of disfranchisement.

No State having a large negro population would use the power relegated to it in the manner proposed, because,

1. With the negro as a voter, the State enjoys an increased representation in the National Legislature. This representation the State would not diminish for the consideration of guaranteed white supremacy, for the reason that white supremacy is already established in the United States by a law—not of man's making—which placed the Anglo-Saxon in authority over the African, drew a line of marked physical distinction between them, and under penalty of destruction of both, forever forbade amalgamation.

2. Even if a State should elect to disqualify the majority of negroes from voting, that result could be accomplished by legislation within the Fifteenth Amendment; namely, by imposing qualifications applicable to both races, and, therefore, not hostile to the constitutional inhibition against race discrimination; witness the Mississippi law imposing an educational standard for the voter.

Mr. Wickliffe tells us that the Fifteenth Amendment is merely the creation of partisan politics, "made in the interest of a political party without a thought of the ostensible beneficiary,—the negro." The result has been to increase the representation of the Southern States without increasing that of the Republican Party, whose ranks, however, were swelled by the black contingent; but it would be worse than partisan politics for that party now to advocate repeal and disfranchisement simply because results, though logical, are not what were contemplated.

As for the Democratic Party its complacency should not be disturbed because an engine of political warfare, designed for Democratic slaughter, has, in the mutations of time, begun to batter its makers into biennial defeat.

That Mr. Wickliffe has, in his interesting discussion of an always vexed subject, spoken with the courage of his convictions, and laid bare certain fundamental truths too often glossed over or evaded entirely by current controversialists, especially those who assume to speak for the South through the columns of metropolitan newspapers, no one well acquainted with the scènes enacted at every national election in the Southern States, can, in good conscience, deny.

In the black belt—the cotton States—it is unquestionably true that black hands do sometimes hand up ballots that ought in law to be deposited and counted, but which, in fact, are dropped into a hole having, to all practical purposes, no bottom at all, as they never see the light of day again.

Whether the proportion of this unlawful work is greater in the South than in the North, I do not know, but those who

know the facts there, as I know them here, tell me that fraud and bribery are not affected by geography. A legal condition was imposed on a conquered people here, which left them a choice between subjection to African rule or a resort to methods not sanctioned by written law. They chose, and the result is known. But I fully agree with Mr. Wickliffe that "the moral sensibilities of our people have been blunted by practices into which they were by dire necessity driven."

Here, then, in my humble opinion, is left the only unanswered and only really troublesome branch of the negro problem. By what *legal means* shall we be enabled to continue white supremacy in those districts where the blacks outnumber the whites two to one?

Who shall lead the way to the peaceful, legal, and honorable solution of the hitherto irrepressible problem? The negro himself! Nay, there shall be no need of a solution when the problem itself, now vanishing swiftly backward, shall be left only to the memory of a time when the Anglo-Saxon demagogue, through basest motives and for selfish ends, whispered into the eager, ignorant, and unsuspecting ear of the black man the vain hope of political and social equality, and lured him on to disappointment and to estrangement from those who were once his best friends.

At last the negro has found out that it is not for him to govern in this land, and he turns to the support of that party or that man that is doing most to secure for him material assistance and legal protection.

What a significant spectacle in Georgia, for instance, it was to see thousands of negroes who for twenty years past, have been voting against every interest of their employers, come trooping to the polls in 1892 with Democratic tickets in their hands voting with the people whose legislature gave them free schools and whose taxes paid the cost.

Their leaders are quietly but effectively teaching them the folly of opposing, without hope of success, the domination of the white race, and making plain to their understanding the better plan of choosing between the whites when they choose at all.

Only a few years ago, negro candidates for office resting on popular suffrage were not uncommon. Yet when, in 1892, the whites were divided by the advent of the "third party," the negroes instead of taking advantage of the breach to rout both flanks, sided for the most part with the "Bourbons," their once political foes.

"The Problem of the Races" is fast disappearing. The negroes will fill the places appropriate for them, and with the disturbing question of race supremacy forever gone, they will appeal to the white man for advice and protection, and the white man, as long as he rests his claim to superiority upon his superior intelligence, and a higher conception of duty and of justice, must see to it that this appeal shall be heard.

A REMONSTRANCE AGAINST WOMAN SUFFRAGE.

KATHERINE PARSONS.

Condensed for THE LITERARY DIGEST from a Paper in
New-Jerusalem Magazine, Boston, June.

MY reasons for holding that political suffrage for woman is a corrupt measure are these: 1. Women are natural partisans. 2. The leaders of this movement have a reputation for mendacity—would it not be an element of corruption to add their untruthfulness to that of men? 3. Women, for the most part, are too emotional and excitable to hold anything like a political contest. 4. I never knew a woman to be improved by becoming a suffragist. Many good and sensible women are suffragists, but that they have become so is, I think, because they are led away by misleading facts, and lack of opportunity or desire to examine them. Thus, if one of these good women is told that a man is cruel to his wife, and that she could protect herself could she vote, her feelings would be enlisted and she becomes an advocate for suffrage. She does

not see in her hasty, well-meant zeal that voting does not protect the individual but the community, and that imperfectly, there are so many opposing issues; that if the woman showed proof of abuse the law would protect her; that although she has heard of the brutality of the husband she has not heard of the possible aggravating conduct of the wife towards her husband. Though on other matters she can speak sensibly, she cannot on that topic, for this is one which engages the feelings alone. I ventured to remark to one such lady that I thought boys should be brought up well; that in the nursery was laid the foundation of moral life, and that in this manner politics would be purified; but she said: "Oh! that would be putting the cart before the horse."

If a woman has not a strong sense of morality, she is decidedly demoralized by becoming a suffragist. I heard of one of the leaders saying—but I hope she was falsely reported—that she did not wish her daughters to marry until the law was such that, if her daughter did not like her husband, she could leave him and find another that she did like; thus degrading holy marriage to a beastly connection. When there is so much conjugal undutifulness among us, could it raise the standard of morality to let those share the burden and responsibility of government who may hold such ideas?

One more reflection. I have never heard of or seen in print any hint by the leaders of this agitation of the possible worthiness of men, and the possible unworthiness of women. For all the above-mentioned reasons and reflections, then, I earnestly pray that the Power above that shapes our destinies, "rough hew them as we will," may ward off from our beloved country this threatened evil.

THE BERING SEA ARBITRATION.

W. J. BALLANTYNE PATTERSON.

Condensed for THE LITERARY DIGEST from a Paper in
Insurance and Finance Chronicle, Montreal, June.

RECENT events connected with a subject of national importance which has been attracting world-wide attention seem to emphasize the fact of a marked deterioration of statesmanship in the United States, and remind one that its brightest ornaments in that line belonged to times preceding and during the Civil War. It must be extremely humiliating to the people of the United States that the contentions of their Government in regard to the Bering Sea case have become so childish before the Tribunal of Arbitration, now sitting in Paris. The shifting of pleas in argument has not been unlike setting up nine-pins on the roof to escape any further knocks-down at the end of the alley from the skillful bowling of those who are presenting the British aspects of the case.

The controversy submitted to the present Commission is for the purpose of determining "whether the United States has the exclusive right to take seals in the eastern part of Bering Sea, or whether the British sealers have common privileges outside the three-mile limit from shore." This dispute has been the occasion of so many unpleasant occurrences, that the respective Governments are kept in a diplomatic broil over the arrests of British sailors found hunting within the area of Bering Sea. The United States sought to maintain that when it acquired Alaska from Russia by purchase in 1867, it thereby obtained territorial dominion over Bering Sea also, because Russia had at one time asserted jurisdiction over her own subjects on all the hunting grounds and establishments south of Bering Sea and between the Asiatic coast line on the east and the opposite western coast of America. The claim of Russia, however, to exclusive jurisdiction in Bering Sea has never been accepted by other nations; their contention, accepted in discussions as far back as 1812, having been that the Sea was not a *mare clausum*, but that all nations had a right to free navigation therein. In those days the United States took the same view of the question. With the pro-

prietary interest in the territory of Alaska, greed of gain wrought a change in the color of the spectacles of the State Department at Washington. That Department, misled by certain interpolations in Russian documents (recently discovered to be forgeries), built up a position which had to be receded from early in the session of the Arbitration Tribunal. Only that can be a *mare clausum*, of which the inclosing shores belong to one nation.

Defeated on this point, counsel for the United States made a change of front, setting up the claim that if they could not be allowed to claim dominion over the waters outside of and beyond the three-mile limit ordinarily defined as belonging to the nation owning the coast line, they could at least claim the right of protection or property in seals frequenting the islands owned by the United States in Bering Sea, even when the animals are found outside the three-mile limit from the mainland and islands mentioned. This pretension seems to be about the same thing as if the authorities of the State of New York should ask the courts of Massachusetts to arrest a man for violation of the game-laws of New York, on a charge of shooting, out of lawful season, New York ducks which had taken an aerial flight to Massachusetts and there fallen a victim to some New Englander's fowling-piece.

It must be acknowledged that there have been occasions when the statecraft of our American cousins has "got the best of it" in a contest with John Bull in diplomacy—notably in the case of the Ashburton Treaty, when Canada was made the victim and paid the piper by loss of territory. It is already manifest, however, that Brother Jonathan can sometimes be "in the wrong," just like other folks; and there is little doubt that the Arbitration Commission will make an award, showing liability for damages which will result in the transfer of a good round sum from Washington to the coffers of Her Majesty's Government. Truly, a new crop of statesmen is needed by our neighbors. A country that has so marvelously stepped into the front rank of nations in material progress, ought to be more careful to preserve such dignity, accuracy, and fair-dealing in matters international as to win the admiration of other Powers.

FRANCE AND PEACE.

M. PHILLIPSON.

Translated and Condensed for THE LITERARY DIGEST from a Paper in *Die Nation, Berlin, May 20.*

THE conquests of civilization in the Nineteenth Century are in danger of being arrested, and Europe may be driven back into the night of the Dark Ages. The sacrifices involved in the effort to attain military supremacy over possibly hostile nations not only make large drafts upon the productive capacity of the nations, but tend ever more and more to trench on funds which should be available for purposes of general culture. The majority accepts this condition of things as inevitable, while an ideal minority, by the organization of Peace Societies, is striving to strike at the root of the evil.

Unhappily the world is not ruled by logic, but by its passions, a fact of especial importance in international relations, inasmuch as the decision of peace or war is not in the hands of responsible statesmen, but of the populace.

Two nations now threaten the newly-achieved unity of Germany, necessitating our being prepared to defend two frontiers at once. They are France and Russia. Confining myself to France, let me draw attention first to the Chauvinistic press of Germany, which, by perversion and exaggeration of facts, strives to create the impression that for the German to go to France is to risk his life among savages. A long residence of many decades in France enables me to say confidently that the average Frenchmen of the Boulevards, and still more the highly-educated classes are as courteous to Germans as to all other foreigners. The latter more especially recognize distinctly that the varying traits of character and

capacity of the two nations render them mutually essential to each other's development. Among the educated classes at large, too, another war with Germany, with all the risks it would involve, is certainly not desired.

But in any estimate of the chances of war one must guard against the danger of laying too much stress on this fact. In France the individual is merged in the mass more than in any other country. Given a fanatical clamor for war, the sober sense of the better informed will be powerless to stay it. There is no courage to make the attempt. And in France, as in other lands, public sentiment is inspired rather by passion than by reason. Downright hatred of the Germans is confined to a few, but the rallying cry to which the great mass of the people is always ready to respond is "Alsace,"—"Strasburg must be recovered for France at all hazards!" It is not Metz, but Strasburg, which animates popular sentiment in France. Friendship between France and Germany might at least be purchased by the neutralization of Alsace—a step which, on the German side, will hardly be discussed seriously.

There is, then, no prospect of an early establishment of friendly relations between these two great neighboring nations; nevertheless, there is no immediate danger of an onslaught of France on Germany unless Russia first give the signal. The average Frenchman looks back on the war of 1870 with horror, and forward to its renewal with awe. There exists a deep-seated conviction that an unprovoked war, if unsuccessful, would mean national destruction; earnest republicans, too, realize no less forcibly that victory would almost inevitably result in a military dictatorship. No, France will not make war single-handed against Germany, unless, which is highly improbable, she be provoked to it. She will oppose us diplomatically and hamper us in every possible way, but she will avoid collision. But it may be said with equal confidence that the moment Russia declares war against us, France will be with her.

Certainly it is a humiliating spectacle that France, which regards herself as at the summit of civilization, and the seat of universal liberty and equality, in the highest sense of the words, should be seen hand in hand with the barbarous and persecuting despotism of Russia. But much as the upper intelligent ten thousand among the French deprecate this shameful and perilous alliance, the mass of the people, with their political leaders, are in favor of it as necessary to the recovery and maintenance of their past national greatness. The maintenance of peace rests, not with France, but with Russia. While Russia keeps quiet the French will be still; but the first gun fired beyond the Niemen will be promptly reechoed from the Vosges.

SOCIOLOGICAL.

LABOUR vs. CAPITAL.

Condensed for THE LITERARY DIGEST from a Paper in *Pall Mall Magazine, London, June.*

THE CASE FOR LABOUR.

J. KEIR HARDIE, M.P.

THERE are two sharply-defined schools of labour economists. These agree as to existing evils, but differ as to mode of redress. The older school hold to individual effort, and are, as they say, anti-socialistic. They advocate, with Henry George, nationalization of the land, but cling to private ownership of capital. They deprecate State interference in the regulation of industry, save for sanitary and hygienic purposes, and for the protection of children and women, whom they class together. They do not object to co-operative ownership of capital and the means of production, only such co-operation must not be undertaken by the State. These are the representatives of the men who founded the older trade-unions of the country on their present basis, and who rendered

invaluable service to the workers. Their economic position never was logical, and is daily becoming less tenable.

The advanced or socialistic school, on the other hand, while valuing the development of individual character, seek to use the State for the organization of industry on a socialistic basis, the land and the means of production being owned and controlled by the community in producing the necessities of life. The individualistic school is a declining, and the socialistic a growing, power. Men not calling themselves Socialists are daily assimilating their standard of State interference to that of more advanced men. The demand for fresh factory legislation, for an Eight-Hour Bill, for an Early Closing of Shops Act, for regulation of the liquor-traffic, are all, consciously or unconsciously, advancing the socialistic side. If it be right to say that an employer must not work a woman more than ten hours a day, who is to draw the line and say he must not be compelled to pay her sixpence an hour? And if the State may do this for a helpless woman, why not for an equally helpless man?

The whole case for State interference is based on the assumption that the worker is unable to hold his own with the capitalist; and that the assumption is well founded is self-evident. The improvement in machinery, the grouping of masses of work-people under the factory system, and the increasing pressure under which work is turned out, all tend to the displacement of men and women, who, in turn, compete with each other for such work as is to be had; and thus the workers are weakened within their own ranks. From without the pressure upon them grows daily more keen. As capital increases at home and abroad, the difficulty of finding profitable investment increases. Competition among home producers is already fierce, and other nations are pressing threateningly on markets hitherto regarded as select British preserves. So the capitalist seeks cheaper methods of production; which in turn means a reduction in wages and an increase in the hours worked, which again means a displacement of workers by the increased production per worker.

It is under such circumstances that workers are demanding State regulation of industry. The fact that the fair employer cannot do otherwise than follow the lead of his unscrupulous neighbour is of itself a sufficient condemnation of the present system. The demand of the Labour Party is for legislation which will strengthen the relative position of the worker, and tend gradually to substitute an organized system of industry for the chaos now prevailing. Capital, the product of labour, instead of being the handmaiden of the workers, has become the monster which threatens their destruction. By shortening the hours of work an increased number will find employment, while provision might be made for supplying those who require it with an opportunity of supplying themselves with food and raiment. Our vacant lands indicate how this might be best and most profitably done.

Just as the worker has organized industrially in his trade-union, so he is now organizing politically; not to help any political party, but to war against injustice and win industrial freedom, as his fathers won civil and religious freedom.

THE CASE FOR CAPITAL.

J. A. PEASE, M. P.

IN the present day there seems to be a tendency to undervalue the functions of capital. This may be partly due to the deplorable conflicts constantly occurring between Capital and Labour, which frequently cause terrible privation to the working class; and partly to the fact that, on the one hand, enormous fortunes are held by a few individuals, comparatively, while on the other hand, a seething mass of humanity is daily struggling to secure even the bare necessities of life. The suffering conditions thus exhibited naturally alienate public sympathy from the body of capitalists, and divert it to the labouring classes. That, however, it is to the

interest of Labour, no less than of Capital, that both should obtain a reasonable return, and that they are interdependent, are propositions which, if not self-evident, are capable of sure demonstration.

Certain short-sighted Socialists, having looked at facts only superficially, rush to violent conclusions and fail to think out the social problems of the day. They seem to regard capital as a non-essential element to industry, and deny to it any right to a share in the product to which it contributes. They talk as if wealth were the product of Labour, unassisted either by Capital or natural agents.

Productive Capital constitutes a fund for remunerating labour and providing for the requisite food, tools, and machinery, long prior to securing any returns for its own employment; and in thus promoting increased production, it must tend to create fresh fields for labour, cheaper production, reduce the cost of living, and raise wages. If capital were not permitted to retain any of the wealth produced, there would be no inducement to create new capital. Such a course would end in the consumption of existing capital and inevitably beggar the country.

If the State were to become the sole employer, it would be necessary for it, representing the whole community, to secure a return upon the capital invested. The State, by taxation, could go on securing fresh capital so long as there existed value to tax; but it could no more afford than could a private individual to distribute to labour the entire income of its investment; for under such a system the consumption of capital would be more rapid than its creation, and the nation would be bankrupted.

Some of the Labour leaders fail to appreciate that employment of labour is limited by the amount of capital; and they are even heard complaining that a glut of capital is the reason for the non-employment of men, and they may frequently be found pursuing that most suicidal policy of destroying the use of capital by restricting their work, under the fallacious impression that restriction of production permanently stimulates price.

If there exists a surplus labour population, it is due to either the too-rapid increase of the working-class population, or the lack of sufficient capital to provide productive employment.

Some of those who would remedy the condition of the toiling masses assume that the wealth possessed by large capitalists could be beneficially distributed among the unemployed. Such a course might prove a temporary relief; but it is employment, not charity, that the working classes demand and require, and the remedy can only be found in abstention from early marriages, and in general thrift, which will create additional capital.

What the nation has to fear for its continued development is that the elementary truths relating to the production of wealth may be misunderstood by the organized mass of workingmen, who by their votes can now control the destiny of the country, and who may thoughtlessly destroy capital upon which only they can rely for their very existence.

WORK BY THE PIECE AND WORK BY THE DAY.

EDMOND VILLEY.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Revue d'Economie Politique, Paris, May.

ONE of the essential vices of the present organization, by which people work for wages, appears to me to be the lack of personal interest taken in his work by the workman who is paid according to the *length* of his working-day and not according to the *quantity* of work done by him.

One of the surest means of stimulating personal interest in the workman would be to make his remuneration proportionate to the amount of his work; that is, work by the piece or the job.

Nevertheless, a great number of representatives of workmen

are opposed to paying for work by the piece, not because they deny that more work is done by the piece-system, but simply because more work is done.

The objections to the piece-system were formulated in a report presented to the Workingmen's International Socialist Congress at Brussels in 1891. I desire here to set forth these formulated objections and show how much truth there is in each of them.

1. The workman who works by the piece finds it to his interest to work hard and for long hours at a time; he becomes worn out at an early age and that without profit to himself; for he is the artisan of his own slavery.

To this objection I say, it is true that it is to the interest of him who works by the piece to work hard and long hours at a time; but it is presumable that if, in working hard, he earns more wages, he will not be long inclined, being in nowise compelled thereto, to compromise his health by too prolonged labor; in any event, if the workman does so, he will do it of his own free will, and no one has a right to prevent him.

2. In fact, work by the piece, by giving the employer an exact measure of the amount of work a strong workman can do in a given time, enables the employer to reduce wages to the lowest point; and as proof of this is cited an instance from the industry of marble-cutting in the north of France, thirty-five years ago.

This argument is based on the supposition that the amount of wages rests with the employer alone and that he can reduce them at pleasure; this supposition relying for its support on examples taken from a time when workmen had no liberty of association and organization. Now, I am willing to admit that work by the piece is contrary to the interest of the workmen, where workingmen are little or not at all organized for their own protection. Where, however, the working-class is organized so as to be able to defend efficiently its interests and its rights, the argument does not hold, and it is evident that work by the piece cannot help being favorable to the workmen, in that it increases notably the total results of the work.

3. Another bad consequence of the system of work by the piece is that it tends, for certain kinds of industry, to cause workmen to do their work, not at a workshop, but in the midst of their family, and thus makes their wives and children work with them.

Instead of making this work with the family a reproach, it should be considered a blessing. Is it not an ideal state when the workman can do his work at the domestic hearth, in the midst of those whom he labors to support, rather than in the agglomeration, so unwholesome physically and morally, of the workshop or the factory? It is objected, however, that this produces reduction of wages, and causes the wife and children to work with the father; and it cannot be denied that certain painful facts can be adduced against such a system.

These particular facts, like all those which may be cited and which form part of what is called the "sweating system," in Saxony, in Paris or in London, do not appear to me decisive against the principle of work by the piece. In the very complex phenomena of economic life, you must take into account the multifold causes which dominate them.

The facts which constitute the "sweating system" may be produced wherever the working population lacks organization or where the supply of those seeking work is greatly in excess of the demand, as in all the great populous centres where a working population which glutts the market more and more is heaped together, while hands are wanted at so many other points in the territory. Those who are not willing to take facts into account, and who charge all their sufferings to the system of work by the piece, seem to me to exhibit very little judgment. Work by the job does not suit all sorts of products, and I am equally of opinion that it does not suit all sorts of economic conditions. If the system, however, is employed in

that economic condition to which all countries ought to tend, in which the workmen are organized in a manner by which they can defend efficaciously their interests and their rights, I do not hesitate to think that work by the piece is most favorable, not to a minority of strong workmen, as has been said, but to all good workmen, in that such a system must naturally augment wages by increasing the amount of productivity; that it raises the dignity of the workman, who is no longer subject to severe regulations, who does not work any more under the eye of an overseer, who becomes his own master and plays the part of a sub-contractor. I think that the system of work by the piece should be desired in the interest of the working class.

I do not say that such a system is equally profitable to employers. I am firmly convinced, however, that everything which increases the amount of productivity favors at the same time the employer and the workman, and causes profits to increase at the same time as wages rise. This incontestable solidarity of interests should be better understood by both employers and employed.

LAND-OWNERSHIP.

PAUL SIEGFRIED.

Translated and Condensed for THE LITERARY DIGEST from a Paper in

Die Gegenwart, Berlin, No. 20.

THE press in the pay of the moneyed classes has attacked Mr. Michael Flürsheim in the most furious manner because he is the leader of the movement for the reform of land-proprietorship. But Flürsheim's theories can only be improved by a little more radicalism; whoever falls short of his moderate views is grievously reactionary, whether he calls himself a "Progressivist," "Liberal," or by any other high-sounding name.

A German is not a barbarian; he cannot be sent to Central Australia to find land—he has a right to possess it in his own country. To deny him this right means to disinherit the greater part of the people. The people have a right to possess the land, subject only to that amount of taxation which is necessary for carrying on the business of the State. The land should not be a means to rob him of the best part of the product of his labor, leaving him barely enough to exist. The land does not need men to own it who do nothing for its development.

[The writer here discusses at some length the various projects for making the Government the sole owner of the soil. He does not agree with Henry George, who would treat the present landlords as robbers pure and simple, and who have no more right to be "indemnified" than the footpad, whose lucrative calling is interfered with by the police. He has no objection to offer against the practice of keeping an estate in the same family for many generations, provided the estate be not larger than can be conveniently tilled by the owners themselves.]

This would be the ideal state of land-ownership. But there are many difficulties in the way. Perhaps the following suggestions may be thought just:

Germany should introduce an income-tax upon all capital greater than the \$2,500 limit. This tax could be so graded that a person owning \$20,000 would have to pay nearly the whole of the interest in the shape of taxes to the State. A landlord could in such a case only hold his estates if he possessed genuine ability to manage them; if this ability were wanting, he would become a debtor to the State to such an extent that the Government could foreclose and divide the estate into small holdings. This would not prevent the small farmers from "living and dying on their own land."

The State need not fix the price of the land in an arbitrary manner; it may be adjusted according to the fluctuations of the money market. If, for instance, the farmer takes a piece of ground at the price of 10,000 marks (\$2,500) at 3 per cent. interest, he may become owner of the land by paying 10,000

marks at the end of five years. If, however, money rises in value, and 4 per cent. is obtainable, he should be able to buy his land for 7,500 marks; but if at the end of five years money is to be had at 2 per cent., then he must pay 15,000 marks.

There is, of course, a reasonable doubt whether every poor man under these circumstances would be able to possess a piece of land. Perhaps the proprietorship of the soil alone would be a premium upon frugality and industry, because it would require a certain amount of capital. But since everybody does not need land to live happily, the workmen could draw their share of the interest paid by the farmers for the use of the land.

It is impossible to put the title-deeds of an acre of ground into every child's cradle. But every German child ought to possess a share of the national wealth, which, if administered with care, should prevent the grown-up person from becoming the actual slave of the capitalist. There is always much talk about the "legitimate portion according to the laws of inheritance" in the case of millionaires' children. Why should not a poor devil's children have a "legitimate portion" as well? If the millionaire can be prevented by law from spending all his fortune, and if his children are entitled to an officially-appointed guardian to look after their interests—why not poor children as well?

Of course people will say: "There is no need of a guardian where there is no property." But there *is* property. The State has found means to make every individual man responsible for the national debt, nay, even for the interest of that debt, just to make the rich still richer. But if a child is born as a debtor to the national creditors, it is only just that it should also be from very infancy a shareholder of the national wealth, and its share should be looked after by the State.

THE FRENCH PENAL COLONY IN GUIANA.

H. F. KJÄR.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Museum, Copenhagen, 3die og 4de Hefte.

LIEUTENANT KJÄR, of the Danish navy, the author of this paper, served several years in the French fleet. During a part of this time he was on board *L'Orme*, which carried five hundred criminals from Toulon to Guiana. He tells how France acquired Oyana from the natives in 1612, and, rechristening it La Guyana, attempted unsuccessfully to colonize and cultivate it. The Convention first used it for the reception of deported criminals, but it was under the Second Empire that it was finally established as a penal colony, and it was the only one used by France until 1867. In that year the number of prisoners was 16,000, and from that time, for sanitary reasons, European criminals were sent to New Caledonia, while Guiana remained the colony for criminals from France's other colonies and from Algiers. Under a change made in 1887 all criminals sentenced to a deportation of less than eight years were sent to New Caledonia, while those sentenced to eight years or more had to go to Guiana, regardless of nationality. At present France deports about 950 convicts annually, of whom about 70 per cent. get eight years or more. Guiana has a yearly accession of about 1,050 prisoners.

THE prisoners sent to Guiana are divided into two classes. (1) Those, who have committed a crime are condemned to *travaux forcés*. (2) Those who, after having committed several lesser crimes are convicted of a new one, are condemned to be sent to one of the penal colonies, there to remain for life. The deportation does not take place till after the crime has been atoned for at home. The first are called *transportés*, the latter *réfugiés*. The first are to be employed in the heaviest public work of colonization. They may get the free use of a piece of land and even colonial citizens' rights after awhile. For new crimes they are judged by a special tribunal. They are divided into five classes, according to their morals, their conduct, their regularity at work, and their past. They pass through three periods or stages in their time of transportation. In French these are called *la répression, l'amendement,*

la récompense. The length of each stage depends upon the individual himself.

The following rules apply to *les réfugiés*. They are divided into two classes, treated very differently. The *réfugiés individuels* are only subjected to police supervision and can do what they like. *Les réfugiés collectifs* are confined to special buildings and subjected to a very severe discipline. To compel them to steady work they are allowed only one ration of food a day, barely sufficient to subsist on; the balance of their food they must earn. Refusal to work is punished severely. *Les réfugiés* may after a time also get the free use of a piece of land. The criminals of this class are sent to Guiana to prevent them from further misdeeds at home.

The French plan is to portion out all labor, and to put a man to work according to his capacity, at the same time that the work of colonization is carried on. In French they call it *à individualiser le châtiment*. I saw the system at work everywhere.

Prisoners just arrived are landed on *l'île St. Joseph*, where they remain till they can be divided into classes for distribution on the *île du Diable* or the *île Royal*. St. Joseph is the depot for invalids and the insane, and a place on which to become acclimated and fitted for colonial life. *L'île Royal* is the largest and highest island. Here are the offices of the administration of all the colonies and many prison factories. It is also the place where the most ungovernable and incorrigible prisoners are kept. *L'île du Diable* receives the lepers from among the prisoners. They cultivate cocoa palms.

[In conclusion the writer describes the trip back to France, and how they brought seventeen Anamites back to Toulon, whence they were to be forwarded to Anam. He also tells pathetically the story of an old, white-haired Arab they brought back, who had served twenty-two years in Guiana on account of mistaken identity, and how the French Government afterwards pensioned the poor man to make amends for the mistake.]

EDUCATION, LITERATURE, ART.

DON QUIXOTE.

SIDNEY T. IRWIN.

Condensed for THE LITERARY DIGEST from a Paper in
The Monthly Packet, London, May.

THERE is, perhaps, no wise sentence on the subject of literary criticism so well worth remembering as that which made a turning-point in Cardinal Newman's career: "The world judges securely." In dealing with the great books of the world, individual opinion matters little, and criticism, while it should be genuine, is no less bound to be humble.

But even for the critic who is not in complete sympathy with Don Quixote there can be no question as to the spirit in which he should handle it. The great question surely is, how did Cervantes secure the eternal verdict, not whether that verdict is good enough for us.

There is a terrible sentence of Hallam's which may well give uncomfortable sensation to those unfamiliar with Don Quixote.

"It is," he says, "to Europe what Shakespeare is to England—the one book to which allusions may be made without affectation, but not missed without discredit."

The first things to be decided are, I suppose, Cervantes's purpose in writing the book, and its relation to burlesque generally. Kindred questions also suggest themselves. Is the book, as some have thought, so really sad? Is it true, as Byron said, that "Cervantes smiled Spain's chivalry away"? Had Cervantes but one moral, and that a bad one—the heroic shattering itself on the rock of the commonplace? And lastly is the humor a mere disguise in which to force unpalatable allegory on a public that will take nothing seriously?

Beginning with the last question: It is not safe to say of

any great man, much less of one who has been permitted to stand anywhere near Shakespeare, that his humor is a disguise, that it is not intentional, not a part of the man or of his purpose.

The sanity of true genius, of which Lamb wrote so wisely, is nowhere so well shown as in its laugh or smile. And if the world judges securely, it has thanked Cervantes for his laugh for over two hundred years.

That is not to say that there is nothing sad in the book, nor can any one miss the pathos of its last chapters. All I am contending for is, that the human comedy, on which Don Quixote himself is so eloquent is the subject of Cervantes's book, and that knight-errantry is but a phase of it, though the most important phase. Byron's epigrammatic line is untrue in fact; chivalry had long been dead when Cervantes wrote, and, as I interpret it, his attack on knight-errantry is in great part a literary attack—an attack on *bad literature*.

The first part of Don Quixote had, we may admit, more of a special object; in spite of Mr. Ruskin I am compelled to call the first part a burlesque, and to hold that a literary effort of this kind was the author's fixed intention. Nor do I think that Sancho is in any sense meant to be really despicable, or that we need to feel any shame over our pleasure in him. He is, of course, a foil to Don Quixote, and I would fearlessly maintain with Lockhart as against Hallam, that Cervantes always—even in the first part—honors chivalry whatever worth he gets out of knights-errant. Indeed his own chivalrous performance in the midst of disaster, "with which," the priest says, "the author of 'Galatea' was better acquainted than with poetry, makes it impossible for him to have ridiculed the spirit of honorable adventure."

Sancho is greedy, and his horizon is absurdly humble, but in the first part he is most commonly the sober critic of extravagance. It is quite different when Don Quixote uses such words as these: "The enchanters have tumbled me and my lofty chivalries into the abyss of oblivion," and when he says, "You, Sancho, take everything which is the least difficult for impossible."

With Sancho, then, at these times, Don Quixote is a man with a noble mission as he conceives it, which he is capable of expounding and defending, and all his critics seem to show in his presence nothing but the purblind common sense.

The growth of gravity and dignity, the larger knowledge and the keener insight, whether serious or sarcastic, are among the most remarkable developments in the later treatment of the knight-errant. Sancho, too, on his part seems more infected by the folly of knight-errantry, as though the author would show that the follies of great spirits can yield a beneficial something, while in common men the same follies become mere collapse of faculty.

But I do not wish to depreciate Sancho in any way. Those who do should remember not merely his fidelity, but how often his shrewdness calls forth the admiration of Don Quixote.

"Great spirits are not finely touched but to fine issues." Don Quixote, at least as we see him in the second part, was "a great spirit" and had "fine issues" even if he misapprehended them.

Mr. Ruskin, I think, sometimes forgets his own glowing words about great men. "They see," he somewhere says, "something divine and God-made in every man they meet, and are endlessly, foolishly, incredibly merciful." Cervantes sees all the world God has made and he finds it very good. He recognizes the nobler types, but he calls nothing common. He knows, like Shakespeare, "even the man who is mine honest friend." Nor in what is called the comedy of human manners have many of his successors surpassed him. Arcadias, for instance, in those days were very plentiful and sufficiently silly; but the pains spent on the description of his literary scenes are proof that Cervantes saw as clearly as Milton, that

even the literary fashion of pastorals had a beauty of its own. The goat-herd's address to the wandering she goat is a happy example in point.

Not the least striking thing about the book is the size of the canvas on which Cervantes paints, the profusion of his well-defined characters; and then the numerous felicities of language which survive even in translations! and what humor!

Don Quixote, all his life through till the grievous end came, lived in

A city built
To music, therefore never built at all,
And therefore built forever.

The judgment strayed, the balance was overset, but he had the real things in him, for to him the things of the mind were the real things, and the actual world but the show of things. Foolish reading made a noble spirit enter upon foolish action, but at all times, in his folly and his wisdom, he has the one unique gift which his creator had—the gift of sympathy born of a generous imagination; capable, indeed, of many an absurdity, but leaving the world, at least the world of letters, richer than he found it.

DEVELOPMENT OF ART IN THE UNITED STATES.

ROBERT KOEHLER.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Die Kunst für Alle, München, May.

AMERICA is, in the opinion of the Old World, so exclusively the home of materialism that it would not create any surprise if nothing idealistic were discovered on the other side of the Atlantic ocean. But, now and then, a breath of true poetry sweeps across the sea, and the ever-growing longing of the Americans for our art-treasures proves that they are not wanting in appreciation of such things.

There are not wanting among us, men who point out that art is no longer in its small clothes in America, but when a statement of this kind is made it is very difficult to find believers.

The fault lies very much with the American artists themselves. We naturally expect to find specifically American scenes and American life depicted in American pictures, and we are disappointed when we do not meet the buffalo-hunts, burning prairies, and scenes from American history which we looked for. But, we must not forget, that American history is as yet too new to inspire idealists. Leutze's "Washington Crossing the Delaware" is indeed found represented in almost every home, but his genius seems to have died with him. Of greater importance is the work of the landscape painters.

[The author here describes at some length the characteristics of Coles, Doughty, and Durand, whom he calls the founders of the first American school. He deplores that the younger artists should affect to be above these founders of national Art.]

The first American art-students went to Italy—and that was not exactly the best place for them. True, in the beginning of our century both Germany and France lacked good masters as well as Italy, and the young Americans would not have been better off in either of these countries. But it is to be regretted that they did not take advantage of the period of Turner and Constable in England. But if we cannot count the American landscape painters among the giants of art, yet we cannot deny them place among its good representatives. It goes without saying that many of them were inspired by a most enthusiastic love for their art. We find among them well-to-do farmers, engravers, merchants, and bankers, who gave up a lucrative business to live for art alone, men who had to give themselves to earnest study at a time of life when most European disciples of art are already reaping the first rewards of their toil. One of the first artists who have influenced the taste of their countrymen is William M. Hunt. He belongs to the few American painters who had the good luck, in his youth, to see the European art-treasures. It was the French

school which particularly attracted him and he studied assiduously under Troyon, Rousseau, and Millet. He acquired a wealth of healthy ideas and impressions, and made use of them without copying others and without giving up his individuality. There is such strength in his character, such an absence of all affectation in his works, that he missed the pleasure of being understood by his contemporaries. Like him, George Fuller and George Innes have been, so to speak, "discovered" again by the younger generation. Fuller is a perfect poet in his works and shows an ability superior, perhaps, even to Hunt's. Although he is himself a champion of the idea that art is purely international, yet his works present such a purely national character as can be found only in an artist "by the grace of God." Fuller lives among the men whose fame is certain to last forever. His originality is undoubted; the poetical witchery of his creations is such that no idealistic soul can resist his influence.

The first proof that art had begun to feel its wings in America was the organization of the "Society of American Artists of New York," which had its first exhibition in 1878. The New York Academy was then founded, with Walter Shirlaw at its head. Some of its members have made their homes in Europe, and their works prove that they are somewhat estranged from America. But their influence cannot be otherwise than good for the younger artist. Among these must be mentioned James Whistler. His works seem to indicate a return from the somewhat hard realism of our times; the man who cannot see the high poetical value, the spiritual feeling in Whistler's portrait of his mother must be chained to modern realism beyond hope. The exhibition of American paintings must convince even sceptical people that painting has a glorious future in the Republic across the seas.

ROMANCE OF THE NATIONAL GALLERY.

EMILY CONSTANCE COOK.

Condensed for THE LITERARY DIGEST from a Paper in
The National Review, London, May.

Oall artistic things, the most inartistic, when one comes to think of it, is a picture-gallery. In great periods of Art pictures are painted less for exhibition in a museum, than as integral parts of some scheme of domestic adornment, of public magnificence, of religious splendors. Hence, whenever pictures are gathered into a gallery there is sure evidence of a lack of artistic sense somewhere.

But the romance of the National Gallery is inexhaustible. Every picture has its story, which revives other stories in the telling. Many of the pictures of our own English school are gradually fading away. Among them are some of Sir Joshua Reynolds's most beautiful creations, rapidly becoming "ghosts of ghosts." With Turner the general wreck is more complete, so evanescent are his once brilliant colors. Sadder still is the case of those artists whose pictures have not faded, but the fashion for whose pictures has gone.

Time has, among other favors, done for us the work of discrimination. The best of all the centuries adorns the walls of our National Museum. It is the best only that survives. To us in all our Nineteenth-Century newness and vulgarity it is given to inherit the mystery and magic of the old Greeks and Egyptians; the charming imagery of Raphael filled with simple faith and sweet imagination; the quaint beauty of Botticelli and the elder Florentines, whose art was a portion of their lives; the gay voluptuousness of the later Venetians; "the courtly Spanish grace" of Velasquez; the charming affectations of Sir Joshua, shown in the fair ladies whose portraits in their beauty once filled the halls of England. All is given to us unsparingly. For us, and for the enrichment of the walls of our National Gallery, did the rude barbarians, in the sack of Italian cities, stay the hand of destruction; for us the treasures of art were wrested from many a palace of antiquity; it was for the delight of thousands of modern Londoners

that the monasteries of the Middle Ages were plundered. Altar-pieces painted for the private chapel of some patron saint, are now seen dimly through London fog and smoke, hanging, may be, next to some pagan "Bacchus and Ariadne" or "Venus and the Loves." For our sake were battles fought to include masterpieces among the spoils; for us did the Italian nobles sell their treasures into the hands of money-lenders. Could Botticelli, the follower of Savonarola,—he who, "worked and prayed in silence"—have guessed that his beloved "Nativity of Christ" would centuries thence be removed to London, and be stared at by crowds of wondering Philistines, who should see in it only the curious uncouthness of its gestures, he would surely have stayed his hand.

The National Gallery is the natural haunt of such dreams. Sitting there in the gathering twilight, how easily it becomes peopled with ghosts, even more intangible than Reynolds's. Our thoughts wander back into the past; the walls grow dim; they seem to melt away into distance. We hear the sound of music and see the glimmer of gay banners as Cimabue's "Madonna" is carried past amid the acclamation of a multitude;—or a gay court appears before our eyes, filled with fine ladies, grandes, and inquisitors; and apart from all, a great King conversing eagerly with a little dark painter, whose only ornament beside his lace ruffles is the red cross of the Order of Santiago on his breast. Or, we seem to be in Italy in the time of Romeo and Juliet in a rich noble's house; gay with hangings and works of art;—a painted wedding-chest or "Cassone" has just been presented on the occasion of a marriage, and the young bride herself gazes down lovingly into its depths; just such a chest as Genevra may have hid and perished in, just such a bride as Genevra herself. Anon a transformation, and we see a brilliant illumination of Queen Mab's Grotto with fairies in wonderful gondolas gliding to and from a ball in Venice. We are also invited, but while we hesitate to trust ourselves to Twiner's airy structure a voice sounds on our ear—a prosaic voice, however: Closin' time, ma'am,—closin' time.

SCIENCE AND PHILOSOPHY.

THE POSSIBLE IN THE ACTUAL WORLD.

A. SCHMIDT.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Deutsche Revue, Breslau, May.

I.

THE old scholastic distinction between possible worlds and the real world was something more than a process of monkish hair-splitting, and has its recognized place in modern science. We find evidence of this in metamathematics, a department of research than can hardly be included in natural science, but whose function is to demonstrate that there may be other logical relations of magnitude than those falling within the realm of our experience, and that relations of magnitude foreign to our arithmetic and geometry are presentable in mathematical formulæ. Metamathematics show that mathematics is not an *a priori* science, but the supreme natural science, the science of a world of experience, as contrasted with an innumerable multitude of possible worlds.

But there is no occasion to go so deep to justify the distinction between the actual world and possible worlds. Take, for example, any scientific problem, say, the explanation of the phenomena on the surface of Mars. "Nonne decem mundi sunt facti?" the Lombardian astronomer may have exclaimed, when he enumerated all the hypotheses in respect of this problem which came under his observation. If we had only to select from among them, the question might have been promptly decided. But the "ubi autem sunt novem" could not be uttered until the scientific consciousness had reached

full satisfaction in the conviction that beyond these, no other hypothesis is possible.

If we demanded of science only the simplest possible description of the phenomena, we might content ourselves with Schiaparelli's presentation of them, or of several hypotheses which served equally to explain the phenomena, we might select that which appeared to us the simplest. But the correctness of the hypotheses can only be determined by fresh facts, not by greater simplicity of the mathematical formula. As long as the decisive fact eludes us, it is well to be acquainted with all the hypotheses set forward.

The form of causality necessary to bind the materials of science together originates in an anthropomorphism, but the most justifiable and rational anthropomorphism. As I associate my own act with the consequences which necessarily flow from it, so, too, I seek and recognize in the phenomena of nature the universal ruling subject which, to avoid all criticism, I will call—not the creator, but the primal cause.

The establishment of the causal connection between phenomena is the province of science; the attempts to establish it are by means of hypotheses. In ever-changing aspects they rise up from the circle of possible worlds, struggle for their existence, some to disappear quickly, some to dominate humanity for a time, and some to remain as permanent building-stones in the temple which humanity raises to its God, the Eternal Cause.

Newton's hypothesis of a law of gravitation brought the scientific consciousness a fuller satisfaction than the several hypotheses which had preceded it, and, although nowadays we may question its being strictly exact, since it does not fully explain the movement of the planet Mercury, it does not on that account lose its high degree of probability. But whether the mathematical formula asserts its simple perfection or is expanded with wider investigation, the causal perception will not content itself with a formula which demonstrates the dependence of masses of matter upon each other; it is driven to new hypotheses concerning the nature and mode of this dependence, and will halt only in the presence of the Great First Cause, the subject behind all causal action. The satisfaction of the craving for the recognition of causal connection is an instinct, and to this end hypotheses are necessary and justifiable.

II.

On September 8, 1890, the astronomer, Barnard, at the Lick Observatory, in California, made the discovery that the first satellite of Jupiter appeared doubled. The same phenomenon was observed by his colleague, Burnham, on July 9, 1891. But while the satellite itself was seen distinctly doubled, it cast an undivided round shadow on Jupiter's disk. The first hypothesis that the satellite was really doubled, was consequently repudiated by the observers; the observation of the shadow, they argue, renders the hypothesis untenable; and they advance as the only possible alternative hypothesis that the satellite is divided across its equator with a stripe of equal light-intensity, with the disk of the planet behind it. It is certainly possible, the observations having been made with 12-in. and 14-in. refractors, that the subjective working of the eye, known as irradiation, would have made the two dark segments of a circle appear like two distinct circles.

The observer was, however, in fault in limiting the explanation of the phenomenon to two alternative hypotheses, the one of which is hardly worth notice.

Apart from an actual double existence and an appearance due to the unequal illumination of the satellite's disk, there is also the possibility of a double appearance through any one of the many possible occurrences in the diffusion of light.

Such an explanation was recently advanced by Meunier, in *The Comptes Rendus*, in explanation of the phenomenon of the Mars canals. He describes the experiment made by drawing a black stroke on a glistening surface, and then stretching a

fine, transparent web across it at a distance of some millimetres. By letting the rays of the sun fall on it obliquely, the black stroke throws a shadow on the web, presenting to the eye the appearance of a double stroke. This experiment leads Meunier to infer that a veil of cloud spread over the Martian surface might be the cause of the phenomenon of the double canals.

We observe clouds on the surface of the Earth at a height of 80 kilometres. But what must be the height of the cloud-veil above Mars to permit of the appearance of a double canal at a distance which, in its projection on the surface of a planet, extends to 700 metres? How must this cloud-veil be modified with the rising and setting of the sun to give us the impression of the uniform distance of the two canals? And how shall we ascribe to Mars the polished mirror-like surface necessary to produce the effect?

Reflection does not suffice to account for the double canals of Mars, still less for the Jupiter moons; the theory of the production of the phenomena by atmospheric refraction is no less untenable. But is not the theory of a double refraction admissible? If I lay on a chart of Mars an Iceland double spar, the thickness of which is approximately half the diameter of the chart, there is exhibited a deceptive appearance closely analogous to Schiaparelli's drawing; but where in space between my eye and Jupiter's moon or Mars, are we to find a mass of Iceland spar or its equivalent as thick as the actual radius of Mars? *Ubi autem sunt novem?* The possible worlds have their existence in the crevices of our consciousness. There is the inexhaustible source of new hypotheses.

According to Faraday, every transparent medium is capable of refraction if placed in a strong magnetic field, and penetrated by strong magnetic currents. Even our atmosphere is refractive, for the powerful currents emanating from the surface of one hemisphere of the earth in the direction of the needle of inclination penetrate the atmosphere and enveloping ether in broad sweeps, to complete symmetrical circles with their return to the other hemisphere. The illimitable space enveloping the earth is the theatre in which we conceive of the extension of the actual magnetic force of the earth, a force equal to eight times as many one pound, powerful steel magnets as there are cubic metres in the earth's mass.

It is true that the double-refractive character of our Earth is something insignificant, but there is nothing unreasonable in the assumption that both Mars and Jupiter are surrounded like the Earth, by magnetic fields, and that in consequence of the absence of some one earthly element, or the presence of some additional element, the conditions of refraction may vary widely from those subsisting between the Earth and the Moon. It is possible also that the double-refracting characteristics of space in the neighborhood of those planets may be subject to considerable periodical and irregular changes.

Of the Mars canals, those would be most clearly doubled which revolve under the regions of densest magnetic currents, and whose direction varies most from the direction of the magnetic current.

Still, in the present state of our knowledge, the assumption of any great difference between the magnetic character or qualitative constituents of the Martian atmosphere and our own has nothing to support it. So long as we have an explanation of the doubling of the Mars canals consistent with known physical laws, the attempt to explain the phenomenon by the little-understood laws of magnetic currents must be regarded as far-fetched.

THE GREATER TEMPERANCE.

C. H. SHEPARD, M.D.

Condensed for THE LITERARY DIGEST from a Paper in
Journal of Hygiene, New York, June.

THE most advanced thinkers claim that the drink-habit is a disease, brought on by dallying with the poison alcohol, and, therefore, subject to all the laws of disease, and thus it becomes more than probable that from the medical profession we may yet receive a solution of this all-important question.

The responsibility of physicians in regard to this question is one of great magnitude. All know that the drink-habit has, in many cases, been formed from the acquaintance with liquor made through the physician's prescription. Alcohol is used

with the fallacious idea that it is a tonic or stimulant, but its action is simply an irritation brought about by the effort of nature to free herself from the poison.

The effect of continually dosing with this drug is too apparent wherever it is used—numbing the senses, and rendering more difficult every natural function. Alcohol never sustains the powers of life. What is called its supporting power is a fever induced by the poison, which finally prostrates the patient. The man who takes alcohol to help digest his food, must first throw off the alcohol before his stomach can act healthfully.

There is one encouraging fact, that the use of alcohol in medicine has very much diminished during the past twenty-five years, and the present tendency is constantly in that direction. When the physician ceases to prescribe alcohol as a medicine, the drink-problem will have reached the final stage of its solution.

We talk about temperance as though abstinence from alcohol were the fulfillment of the law, but there is a greater temperance yet to come. There is more than one kind of intemperance. The sin of overeating produces as much trouble to the community as that which comes from the use of alcoholic drinks. The use of tobacco is the occasion of harm second only to that of alcohol. The evil wrought by the excessive use of coffee is by no means one of the minor ones. *The baneful effects of the coffee-habit in Brazil are equal to those of the beer-habit among the Germans.* The evils of over-work and worry do not fall behind. In fact, we exhaust ourselves in every way; in our work and in our play, in eating and drinking, in our sexual relations, and even in those athletic efforts that are supposed to be hygienic and recuperative. These very excesses are the occasions of much of the demand for alcohol to drown the nervous rebellion.

The present methods of correcting the drink-habit are painful in their weakness and failures. The drink-curse is not an accident or theory, but a condition, the direct result of cause and effect, and can be successfully grappled with only by the application of physiological laws and forces.

As evolutionists it is permitted us to look forward to the time when, after an age of temperance, an age of cleanliness and purity, an age of freedom from tobacco, an age of sanitary reform, an age of plain living and high thinking, an age of health, which is holiness, man shall have become so regenerated that he will walk the earth one hundred years and more. Then the time will come when we shall seek health by obedience to law, both physical and moral, and we will have entered upon a higher plane of life, and thus will be fulfilled man's true destiny.

OZONE AS A WEATHER-PROPHET.

HENRI DE PARVILLE.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Correspondant, Paris, May.

EVERYBODY nowadays is acquainted with ozone, at least by name. Ozone is oxygen in a particular state, oxygen condensed, electrized, endowed with active properties which ordinary oxygen does not possess. Everywhere in the country, at a distance from centres of population, ozone is generally found; principally, however, by the sea and among mountains. On the high summits of the Alps, when the *Föhn*, or south-wind, is blowing, on the approach of storms, ozone exists in the air in such quantities that its peculiar odor is plainly perceptible. The pretty tourists who roam on foot about the mountains of Switzerland have not failed to remark that their bracelets appear to be oxydized, that the color of their dresses is, as it were, burned. It is a sign of the presence of ozone. Spring is especially the season for ozone. The chemical changes which are produced between the leaves and the air liberate ozone, although less, perhaps, than is generally

thought. In all cases, however, ozone exists in an appreciable quantity in the air of woods in springtime.

This year, in March and April, 1893, during which there has been constant drought, there has been in general, throughout France, hardly a trace of ozone. This fact furnishes additional proof that ozone is brought to us especially by winds from the ocean. The continental winds from the north and east reigned until the 13th of April almost incessantly. No south winds, no ozone. Moreover, all physicists are well aware that ozone appears in abundance a little before tempests and storms; that is, at the same time as oceanic winds. M. Victor Rops, a lawyer of Namur, has just given to this fact, previously known, a very interesting extension. M. Rops declares that the weather can be foretold, and barometrical indications, that are sometimes difficult to interpret, can be made plain by means of the appearance of ozone; that is, be it understood, in places where the dust of a town does not prevent, in a measure, its arrival.

Moreover, M. Rops is of the opinion that ozone comes from the sea and that its spontaneous production, even in a slight degree, can be ascertained. Since 1891, he has performed the duty of making daily observations of ozone for the Society of Public Medicine at Namur. These observations are effected by the use of ozonometric paper. This paper, well known, is easily prepared. It is a paper without sizing, dipped in a solution of starch and in a solution saturated with iodide of potassium. The ozone decomposes the iodide and liberates the iodine which blues the starch. From the coloration, more or less deep of the paper, it is inferred that there is a larger or smaller quantity of ozone in the air. M. Rops has observed that strips of this sensitive paper reveal the presence of ozone only when the winds blow from the sea, and give no indication, whatever, of ozone when the wind blows from between the north and east. "In numerous instances," says he, in *Ciel et Terre* (Brussels), "I have also observed that if, after a succession of five days, during which the papers marked zero, there appeared even a slight indication of ozone, rain fell a short time thereafter. If afterwards the papers were colored more and more deeply, that appearance was coincident with a squall or a tempest, and the end of the bad weather was announced by a diminution in the indications of ozone." It would result, then, from the observations of M. Rops, that ozonometric paper would be of immense use in foretelling rain or drought. No ozone, the wind is from the north, and dry; ozone, the arrival of damp and rainy winds.

I have tried to verify the facts announced by M. Rops. I have not been able to discover any quantity of ozone from April 3d on. There was a little on the 27th and 28th, and the wind turned to the south. On the 29th and 30th of April there was an appearance of ozone. There was then a little rain, after that nothing. These few observations are insufficient to draw any conclusion from; they are, however, favorable to the thesis maintained by M. Rops. It will be easy for any one to verify these new views. If they prove exact, it is evident they will have great importance for the forecast of the weather.

THE DIVERSITY IN SCIENTIFIC RESEARCH.

DR. KARL MÜLLER.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Die Natur, Halle, May 13.

AT an earlier stage of scientific investigation the state of science admitted of one man covering the whole field of research. For centuries upon centuries the most distinguished example of this universal culture was unquestionably the great Aristotle. Boerhaave, of Leyden, and Albrecht v. Haller are well-known modern German representatives. What a contrast with the present age where every one devotes himself to some special department of a science, and the general practitioner gives place to specialists whose whole

attention is devoted, the one to diseases of the eye, a second to diseases of the throat, a third to diseases of the skin, etc., etc. Nothing could afford stronger evidence of the enormous development of every branch of science in recent years than the subdivisions of every branch of science into innumerable special departments; and certain it is that it is only by this division of labor, by this concentration of effort in every field of research, that it is possible to acquire a thorough knowledge of any branch of science. In this respect natural science has followed in the footsteps of practical life, the evolution of which has been from the general to the special. It is not going too far to say that the investigation of a single object of nature is sufficient to afford a lifetime's occupation. If one pursue the investigation far enough on the microscopic side, he will win an insight into the macrocosmic also. He would see the universe of which he is a part, although but a remote fragment, reflected in himself.

A distinguishing feature of modern science is the innumerable monographs characterized by a fulness and exactness, in comparison with which the essays of the older scientists were mere smatterings, and necessarily so, for while they expanded in breadth only, modern research penetrates the depths. Human capacity is limited, and the best work is done by those who devote themselves to special departments of research, the more so that the characteristic bent of each man's mind will suggest the special labor for which he is best fitted. As a consequence every special department of every branch of science is occupied, nothing being too mean or insignificant a study for the true lover of nature. The revelations of the microscope have as important a bearing on the evolution of humanity as the study of sun-spots and nebulae. None is greater, none is less than another. "Admit," says the poet, "that the evolution of the worlds is the most dignified study in space, but, friend, space is not the dwelling-place of dignity."

The progress of science has been by no means an unbroken onward career. At times great discoveries have sunk again into oblivion because the age had not sufficient general scientific culture to estimate their work. Such was the case with Huygens's theory of light, published in 1690, and forgotten until Fresnel aroused it from its slumbers in 1819. Still more conspicuous an illustration is that of the atomic theory, propounded in Ancient Greece by Democritus and Epicurus, and entirely abandoned until Pierre Gassendi (1592-1655) breathed on it anew the breath of life. The march of science has been rather by fits and starts than by steady onward tread through the ages.

But be this division of labor among centuries and among individuals as it may, one thing at least is true: the desire for a knowledge of nature is universal. We must not, however, look for a uniform utilization of the material brought to light. If the labors of many result in a discovery being viewed from all sides, it is no less true that the numerous personal equations imported into it lead to widely diverging interpretations. From the bird's-eye point of view science appears a connected whole, but, as presented to us at close quarters, we see it composed of multiple and often antagonistic details. This is due to the personal equation. Careful analysis enables us to perceive the Ultramontane in a Jesuit's otherwise able work on astronomy; we all know that there is a Protestant science and a Roman Catholic science, just as there is a Protestant history and a Roman Catholic history. True science is, nevertheless, international. Truth is one. That does not prevent the existence of an incessant war of all against all within the domain of science, and this is a corrective against the untenable. The warfare, moreover, is bloodless and humane, and knowledge comes from presenting the truth in all lights.

At this point we reach the boundary of natural science, at which it becomes philosophy. I do not mean a system of natural philosophy such as was founded by an Oken, a Schelling, or a Hegel, at least not in so far as they discarded experience and derived their abstractions *a priori*. I mean rather such a

philosophy as Lotze expounded, a philosophy in which experience and exact knowledge were the materials for transfusion into ideas. This philosophy is indeed natural science, perhaps even the keystone of the arch, and will ever enter into our lives to vivify them, provided the several natural sciences supply the material. Its province is to embrace the whole discoveries of the thousands upon thousands of investigators in every department of science, and fashion them into a spiritual unity, a result which could not possibly be achieved by independent labors in the several departments of science. Happy he who shall live to see such a system of natural philosophy inaugurated.

Practically every scientist is his own philosopher. It is this fact, indeed, which lends its fascination to scientific research. The numerical strength of the laborers in the several fields of research is so great that the professional scientists of our universities and schools sink into insignificance in comparison. The International Scientists' Directory, first published in Boston in 1882, and which undertakes to give the address of every one connected with any branch of science anywhere in the world, gave the total number as, approximately, 18,000, of whom 5,630 are credited to North and South America, 11,400 to Europe, and perhaps less than 1,000 distributed through Asia, Africa, and Australasia. Bearing in mind that this number includes only the actual workers, it will readily be realized that the interest in natural science is a very wide-spread one, and that the body of scientists constitute a force which cannot fail to leaven the whole mass. No similar instance of such wide-spread interest in natural science was afforded by any previous age, and this fact animates us with the hope that the day is coming when at least every educated person will be actively interested in the investigation of nature.

RECENT SCIENCE.

A Buried City in Guatemala.—A buried city has recently been discovered in Guatemala, on the estate of Don Alvarado, at the foot of the Volcano Agua, about three kilometres eastward from Santiago de los Caballeros. On several occasions during the preceding few weeks, the proprietor noticed articles having a strong resemblance to the domestic utensils of the North American Indians at the period of the discovery of the New World. He decided on an excavation, and at a depth of from two to five metres found a number of interesting articles, such as domestic utensils, Fayence vessels, engraved and brightly painted glasses, vases and kitchen-pots, all in a state of good preservation. Also onyx axes, hammers, swords, knives, and lanceheads; in fact, the whole series of weapons in use in pre-Columbian times was fully represented. Along with these were a great number of painted clay gods, fine pearls, turquoises, and other precious stones. Among the stones was one of a magnificent green color, called by the natives *chai chivill*, and worn only by princes. One of the glasses was ornamented with symbols and hieroglyphic inscriptions in brilliant colors. The statues carved in black basalt display great artistic skill, and are the more remarkable from the fact that their sculptors had only stone implements. So far at least no trace of metal has been found in the excavation. This last fact renders it possible that the buried city pertained to the stone age which lasted longer in America than in the Old World.

At a depth of only one and a half metres the workmen came on the walls of the houses of the buried city. At the level of the floor of the houses they discovered a confused mass of human skeletons, some in sitting postures, some lying on their backs, some on their faces. The prehistoric people who occupied the city are shown by the skeletons to have been a very tall race, some of the skeletons measuring up to two metres (6 ft. 7 in. nearly). The position of the skeletons, and in fact the whole condition of the ruins point to the conclusion that

the city was swallowed by an earthquake.—*Der Stein der Weisen, Vienna, May.*

Color Negatives by the Lippman Process.—M. Berget, of the laboratory staff in the department of physical research at the Sorbonne, has recently submitted at a meeting of the Photo Club of Paris some landscape negatives in color which the Messrs. Lumière have obtained by the method of M. Lippman. After many experiments the Lumière have succeeded in making gelatine-bromure plates that retain their sensitiveness long enough, and are of a texture sufficiently delicate, to permit the reproduction of colors. The pictures in these negatives are like aquarelles. Here is a cluster of flowers: roses, violets, jasmines appear in their proper colors, their real colors, with all their infinite delicacy of multiple and various tints. Everything is there, the green, the white, the blue, the red, the rose, and the violet, with their subtle, velvety hues; everything is there except the fragrance of the flowers. Here, again, is a bit of park-scenery with a sky of exactly rendered blue, with graveled pathways which one distinguishes with perfect clearness from the earth graded for the greensward; here is a ravishing little cottage, all bathed in sunshine—and what sunshine!—and here a vista under the trees, made of sombre greens and light greens, the lights deliciously distributed, and the whole view giving the sensation of nature itself.

M. Berget gave on this subject the following explanation: "Color photography has certainly just made a great step forward. The problem is to-day settled, for we have now films equally sensitive to all the colors. Observe the blues and the whites in the landscapes which have been shown us. In ordinary photographs the sky is, as you know, of a crude white; it is said to be solarized. In these new photographs the sky comes out with its own true blue. As to that white which is the resultant of all the simple colors in combination, it is admirably reproduced by the new films, because they are sensitive to all the simple colors alike. It must be said, however, that it still remains to accelerate the time of exposure, which is now from twenty-five to thirty minutes, while at first it exceeded an hour. . . . Another desideratum: Every color photograph now taken is unique, as was formerly the case by the daguerreotype process. We need to discover a method of making color prints on paper.—*Courrier des Etats Unis, New York.*

Exterminate Cholera at Its Source.—An authority on cholera believes that cholera can be exterminated by going to the root of the evil. This disease is endemic at the delta of the Ganges River in India, in a low area of about 7,500 square miles, and is caused by the putrefying animal and vegetable remains cast into the river by the inhabitants and constantly floating about. Formerly the fellahs of Egypt interred their dead on the borders of the river Nile, and the bodies were then washed out into the stream during the annual overflow of the river, and were carried down to spread disease throughout the delta. Since an end has been put to this custom, the plague no longer harasses the country. It would doubtless be difficult, if not impossible, to restrain the natives of India, inhabiting the region of the Ganges, from casting their dead into the waters of the sacred stream; but the author thinks this difficulty might be obviated by compelling the people to cremate their dead, and then throw the ashes on the bosom of the river.—*Scientific American, New York.*

RELIGIOUS.

BISHOP VINCENT NOT A GOOD METHODIST.

Condensed for THE LITERARY DIGEST from an Editorial Paper in *Catholic World, New York, June.*

WHY does the *Forum* style John H. Vincent, of this city, "Bishop," when John H. Vincent, writing of Francis Satolli,* refers to him as "Mr."? Simply because the editor of the *Forum* believes that the courtesies of civilized life should not and must not be eliminated from public controversy because of the introduction of a spirit of rancor by any individual controversialist who wishes to write himself down a bigot. The editor deserves public thanks for his gentlemanly rebuke to John H. Vincent. Its timeliness no less than its dexterity will command the admiration of every well-bred person.

* See THE LITERARY DIGEST, Vol. VII., No. 2, p. 42, for the article referred to, "The Pope in Washington."

But the point for the consideration of Bishop Vincent's flock is not his *noli episcopari* singularity, or his want of controversial courtesy, but his own consistency as a spiritual guide with the long-established principles and oft and openly avowed convictions of the powerful and intelligent community in which he is a titular pastor. The question for them is, how shall their children be educated? not Bishop Vincent's want of good manners. By shaking his pastoral staff at Monsignor Satolli he will not compel them to send their children to schools where the opinions and the talk of the infidel, the anarchist, the enemy of all order might find echoes on the lips of the uninformed children, and mayhap in some cases in the covert cynicism of the teacher.

"Mr." Satolli, says this episcopal Chesterfield, "represents a new and temporary policy, and not a new principle." Hitherto it has been the fashion to present the Church of which the Apostolic Delegate is a distinguished plenipotentiary as the one institution that never changes its evil ways; now the offense is that it can change its policy with the changing times. But, the truth is that, in this respect, there has not been, nor can there ever be, any change in the Church's policy. To educate the young first of all in the fear and love of God, has been from its very beginning its guiding principle in every State in which it obtained a foothold.

Bishop Vincent does not make it clear what additional dangers threaten the American nation from the fact of the Pope being, as he puts it, in Washington as well as in Rome. No matter, where the Head of the Church may be located, he must be the same formidable and dreadful power to Bishop Vincent. We believe that were it Leo XIII. himself who is in Washington, instead of Monsignor Satolli, he would be heartily welcome. It is not very long since there were rumors of an intention on his Holiness's part to seek shelter and safety outside Rome, and it was freely stated at the time that among the Powers which voluntarily proffered asylum to the illustrious tenant of the Vatican was our great Republic. Whether such proffer was really made then or not, there is every reason to believe that did the occasion actually arise it would be heartily made. So much for Bishop Vincent's *gobemouchores* note of alarm.

Bishop Vincent is a devout believer in "the enlightened individual conscience"; he must also be a believer in the aggregate one—at least that of his own people. His enlightened individual conscience speaks *this* way; the conscience of his flock, through the press, speaks *that*:

BISHOP VINCENT.

"The Republic must maintain the American school."

"THE METHODIST."

Editorial.

"In our judgment, the denominational schools of the land, as compared with the purely secular or State school, are on moral grounds incomparably the safest."

"Our State institutions as a general thing are the hot-beds of infidelity not less than of vice. That unbelief should be fostered and fermented therein is not unnatural. The restraints of religion are removed. The pride of intellect is stimulated; science, falsely so-called, usurps the place of the Bible. Doubt is engendered; . . . finally, unbelief . . . comes to be the fixed and settled habit of the soul."

"The nation may well distrust an ecclesiastical system that is afraid to trust its youth in the atmosphere of an American public school."

"We have said, and we thoroughly believe, that our Church should invest ten millions at least in the next ten years in denominational schools. Why? Because we believe that this system is the American one and the only safe one."

Nor could Bishop Vincent, unless he undergoes a change of

heart, stand on the same platform with the Episcopalians. They in General Convention—

"Resolved, That the bishops and clergy . . . remind the people of their duty to support and build up our own schools and colleges, and to make education under the auspices of the Protestant Episcopal Church superior in all respects to that which is afforded in other institutions."

Quite in place are a few sentences from the *Christian Union*:

"The time has come for a vigorous war upon the popular notion that religion can be excluded from any system of education. . . . The secularization of the public schools is false in psychology. It assumes that a child can be divided up like a tenement into different rooms, part developed and part left undeveloped. This is not true. . . . It assumes that religion is something apart from life. . . . This conception of religion is wholly pernicious."

Will the title of bishop suffice to outweigh an overwhelming consensus on the opposite side from the body on whose behalf Bishop Vincent assumes to speak? The question at issue is one of the gravest character for individual parents, for individual families, for the State as a whole; for its future peace is largely dependent upon its solution.

THE SECTS IN RUSSIA.

Translated and Condensed for THE LITERARY DIGEST from a Paper in
Evangel. Luth. Kirchenzeitung, Leipzig, No. 8.

ONE of the unique phenomena in the kaleidoscopic life of the Russian Empire is the *Rascol*, or schismatic sects. The official Government reports credit these with a membership of one and a half million. Yet the best authorities estimate the number at from twelve to fifteen millions. It is to the interest of the adherents of these sects as also of the orthodox clergy not to make complete reports of the strength of the *Rascol* to the political authorities. The chief strength of the *Rascol* consists in the sympathy which it finds in the masses who see in it the representation of the old and more pious form of faith. Then, again, the educated and higher classes belong to the State Church, while the sects are recruited from the peasants, workingmen, and merchants. In contradistinction to the members of the State Church, the sectarians adhere to the stricter morality, are persons of average wealth, and the most regular taxpayers. Their wealth is increased by the solidarity characteristic of these religious communions. In their liberality toward common schools they equal the Orthodox. Elementary education is much more widely spread among the sects than it is among the mass of adherents of the Orthodox Church, and is based largely on ancient Russian literature, from which they draw their inspiration and arguments. The *Rascolniks* possess books, they have well-educated men, but they have no scholars. As a rule, they have nothing to do with colleges and universities; and in defense of their own peculiar systems they have developed a peculiar kind of rough scholasticism. They are shrewd organizers, fine tradesmen, but no theologians. The spiritual centre of the *Rascolniks*, those with priests and those without priests, is Moscow, but the former have, however, an organized hierarchy, which they gained by the recognition of a Bosnian Bishop and Metropolitan. This branch now has fifteen Bishops, who from time to time meet in synodical conventions. The majority of them have but little education, and yet when compared with men of similar standing in the Orthodox Church, the advantage is on the side of the schismatics. The Holy Synod of 1886 withdrew the ban that had been found against the Old Orthodox, *i. e.*, those of the *Rascol* who justify their separation from the State Church on the ground that innovations in the liturgy and services of the latter had changed its character. As a result there exists a class of United *Rascolniks*, or those who have been accepted by the State Church, but have the privilege of retaining their old liturgies. These are the *Edinomerzy*, or *Unitates*, who number, however, only about one million.

The *Bespopowsy*, on account of their rejection of the office of the priesthood, found it more difficult to organize themselves into a Church. They have only elders and readers, whose duty it is to read and explain the Scriptures, to baptize and at times to hear confessions. Sometimes these men are quite ignorant, but often they are skilled in Scripture. The majority of their congregations have old Russian books of worship, the old adoration of pictures and relics, the most careful observance of the fast seasons; in fact, all the minutiae of the formalism which originally produced the *Rascol*. Like *Popowsy*, *i. e.*, the *Rascol* with priests, they make the sign of a cross one hundred times without interruption, and habitually engage in the bending of the body in service. A neophyte, during the first six weeks, must each day bend his body two thousand times. Many of the controversies of these sects have been on very minute externals, *e. g.*, whether there should be written over the cross the Slavic letters corresponding to the I. N. R. I. of the Latin, or not.

While the bulk of the *Rascol* has thus grown out of an extreme conservatism, not a few of the Russian sects adhere to an odd mixture of naturalism and mysticism. They proclaim the culture of the mind. The mystic sects also practice a certain kind of prophecy and a continuous revelation and inspiration. The most important of these sects are the *Chlysty*, or Flagellants, and the *Skopzy*. The former call themselves the "Godmen." Their first prophet said of himself, "I am the God predicted by the prophets, and have descended for a second time upon the earth for the deliverance of men; besides me there is no God." This incarnation of the God-Father was a certain Damiel Philippowitz. After him appeared a series of Saviours, all incarnations of God. The first of these was the "Saviour" Ivan Suslow. Faith in such inspiration, and the preservation of their secrets, are the chief characteristics of this sect. Officially, they yet belong to the State Church. In their services, song and dance and ecstatic excitement play a prominent rôle. These do not cease until the participants sink to the ground from exhaustion. Then follow prophecies in short, broken sentences.

The *Chlysty* are divided into separate sections called "ships." Each "ship" has its prophets and prophetesses, whose inspiration is law for the congregation. As a rule, each "ship" has its own "Saviour" and "Mother of God," the latter consisting generally of young men especially gifted for ecstatic exhibitions. Occasionally these services degenerate into orgies among the *Chlysty*. As Pascal says, "There is but one step from the angel to the beast."

A shameless mysticism is represented by the sect called "Jumpers," which seems to be of Occidental origin. Not a few of the *Chlysty* seem to unite bloody rites with voluptuous ones. What the ancients said concerning the Eucharist celebrations of the Montonists seems to be true of these also. However, there are a number of sensual and voluptuous *cultus* which are of purely Russian origin. The adherents are called *Skopky*, or "white doves." They are not pessimists, but mystics. They appeal to Matthew xix., 12; xviii., 8, 9. They are widely spread and practise a successful propaganda. The organizer was Eunuch Christ, or Saliwanus, who died in 1832. Among the other curious sects are the *Malokanians*, or *Milkdrinkers*. They call themselves the "Spiritual Christians," and despise all traditional *cultus* formulas. They are the real representatives of the reaction against the formalism of the State Church. They acknowledge only the universal priesthood of the believers and accept no special priest-class. Elders conduct their worship. They aim to worship God in spirit; have no churches, or chapels, or pictures, claiming that the only true temple of God is the human heart. Their whole services consist in reading the Scriptures, repeating the Lord's Prayer, and singing the Psalms. They allegorize the Sacraments, reject baptism by water, and regard the Lord's Supper as a memorial feast. In fact, these are the Quakers in the Russian world of sects and sectlets.

SUMMARY OF PERIODICAL LITERATURE.

BIOGRAPHICAL.

Baber (Zehir-ed-din Muhammed). Edward S. Holden. *Cosmopolitan*, New York, June, 9 pp.

THIS paper is a portrayal of the character of Baber, Emperor of Hindostan, A.D. 1482-1530, in the words of his Memoirs. The writer concludes: "If we can make the needed allowance for different circumstances, Baber will appear not unworthy to be ranked with the Great Caesar, as a general, as an administrator, as a man of letters. Take him for all in all, he was the greatest of the Mogul kings."

Clodion (The Sculptor), Claude Michel, who was so Called (1738-1814). Jules Guiffrey. *Gazette des Beaux-Arts*, May, 26 pp.

THIS third and last article, with a number of illustrations, is concerned with the private life of the French sculptor, whose work is much esteemed. He was an indefatigable worker and a large number of his productions exist, single figures and groups, especially admirable in the representation of children. His works are in various materials, marble, bronze, terra-cotta, and plaster.

Franz (Robert), An Hour With. Henry T. Fink. *Century*, New York, 8 pp. With Portraits.

A VERY interesting sketch of "one of the greatest song-composers the world has ever seen—in some respects the greatest of them all." Franz had been deaf for almost a quarter of a century. He died in 1892 at the age of seventy-seven. The special charm of this paper is imparted by the interview the writer had with the grand old master only a year before his death.

Hunter (John), The Centenary of. T. Bryant. *Revue Scientifique*, Paris, May 13, 9 pp.

JOHN HUNTER, the famous English surgeon, who laid the foundations of geology, biology, physiology, pathology, and modern surgery, died on the 18th of October, 1793, and therefore the centenary of his death arrives this year. He was buried in Westminster Abbey, and this article recalls his transcendent merits.

Lazarus (Emma), Woman, Poet, Patriot. Mary M. Cohen. *Poet-Lore*, Boston, June-July, 11 pp.

A EULOGY by one Jewish woman of another of her own race, which does equal credit to both. Emma Lazarus stood forward as a typical representative of the artistic and emotional side of Jewish nature; a woman whose genius lifted her into an atmosphere into which race prejudices cannot penetrate; and it is to the writer a labor of love to depict her as woman and poet, and as a sterling American patriot, while at the same time fired with passionate sympathy for the oppressed and suffering of her own race.

Lepsius (Karl Richard). *Biblia*, Meriden, Conn., June. With Portrait.

A SKETCH of the distinguished Egyptologist, who, among his other works, published in England and Germany in 1883, a Universal Standard Alphabet. Professor Ebers gives in his "Life of Lepsius" the titles of 142 books, pamphlets, and articles written by Lepsius upon his favorite studies.

Pasquier (Chancellor), Memoirs of. *Correspondant*, Paris, May 25, 4 pp.

PASQUIER died in 1862, at the age of 95, having been in political life from before the Revolution until the end of the reign of Louis Philippe in 1848. During the whole of that reign Pasquier was President of the Chamber of Peers, and the King revived for him the old title of Chancellor of France. In his old age Pasquier wrote his Memoirs, of which a glimpse is here given, the first volume, covering the period from 1789 to 1810, being about to appear.

Popelin (Claudius) and the Revival of Painted Enamels. L. Falize. *Gazette des Beaux-Arts*, Paris, May, 18 pp.

CLAUDIUS POPELIN, to whom this first of a series of articles is devoted, was a French artist, whose death was much regretted, a skillful enameler and an author. He left unfinished a practical treatise on Enameling. This is especially a French art, much practiced by a succession of artists at Limoges, of which the porcelain is so well known. The art had fallen somewhat from its high estate in France when, about 1863, it was revived by the talent and labors of Popelin.

Reynolds (Sir Joshua) in Italy. Louis Dimier. *Gazette des Beaux-Arts*, Paris, May, 5 pp.

AN account of the studies of Reynolds in Italy, where his artistic education was completed. He especially admired the painters of the Bolognese school and the Venetian colorists, and these exercised a much stronger influence over him than the artists of the Roman school, like Raphael and Michael Angelo, both of whom, however, Reynolds passionately admired. This is a first article, founded on a manuscript by Reynolds, now in the Soane Museum, London, but which has never been printed.

Rosetti (Christina). Edmund Gosse. *Century*, New York, June, 7 pp. With Portrait.

In this sketch of the life of the sister of Dante Gabriel Rosetti, Mr. Gosse has pointed out the characteristics of her art. "Her touch is most firm and picturesque, her intelligence most weighty." "Her sacred poems are truly sacred, and yet not unpoetical. As a religious poet of our time she has no rival but Cardinal Newman."

Whitman, (Walt). Prof. Oscar L. Triggs. *Poet-Lore*, Boston, June-July, 16 pp.

A LOVING review of Walt Whitman's life and labors, by one who sees poetic wisdom in every leaf of the poet's "Leaves of Grass." With Swinburne he holds that the "Burial Hymn of Lincoln" is "the most solemn nocturne ever chanted in the church of the world." Whitman appropriated the discoveries of science as materials for his poems, but their effect upon the poet is spiritual and moral. His own report of facts is ever emotional. If his "Leaves of Grass" strike one as poetically uncouth and formless, it should be considered to what extent thought of such quality admits of the conventional forms of either prose or poetry.

EDUCATION, LITERATURE, ART.

Agram, The Etruscan Manuscript of. Michel Bréal. *Journal des Savants*, Paris, April, 30 pp.

AT AGRAM, the capitol of Croatia and Slavonia, forming part of the Austro-Hungarian Empire, there has been in the museum, since 1849, bands taken off a mummy brought thither from Egypt. These bands are entirely covered with characters which were wholly unknown until about two years ago, when Professor Krall, of the University of Vienna, began to study them, and, by dint of great labor he has discovered that the characters are Etruscan. An account of the characters and the progress so far made in deciphering them is given in this article.

America, Early Women Poets of. Mary Harned. *Poet-Lore*, Boston, June-July, 10 pp.

THE writer begins with a notice of America's first poet, Anna Bradstreet, who came to this country in 1629, the seventeen-year-old bride of Simon Bradstreet, the son of a non-conformist clergyman. She was the only woman poet in America in the Seventeenth Century, and, with one exception, the only one in pre-revolutionary times whose writings have survived. Mercy Warren takes the lead among the moderns, and is followed in the order given, by Elizabeth Graeme Ferguson, Mrs. Anna Bleecker, and her daughter, Mrs. Margaretta V. Faugères, the slave girl Phillis Wheatley, Mrs. S. H. Rowson, and, last of the group of greater luminaries, Mrs. Sarah Wentworth Morton.

American Patriotic Poems, A Talk on. Charlotte Porter. *Poet-Lore*, Boston, June-July, 11 pp.

THE writer, with biting sarcasm, trails in the dirt the mechanical verse of Hopkinson's "Hail Columbia! Happy Land," Phillip Freneau's "Fourth of July Ode," Robert Treat Paine's "Ye Sons of Columbia," and kindred productions; but there are words of genuine appreciation for Mr. Stedman's "John Brown," Boker's "Black Regiment" and "Cumberland," and Brownell's "River Fight," and "The Bay Fight"; and among poems which go beyond the muscular battle-cry, the writer notes approvingly Mrs. Dorr's "Dead Century," Bryant's "The Battle Field," and Emma Lazarus's "Success," closing with Whitman's song of the "Banner at Daybreak," which is quoted at length.

Education (Early), The History of. II. The Ancient Egyptians. Prof. S. S. Laurie. *School Review*, Cornell University, June, 12 pp.

IN this sketch of the history of Education among the ancient Egyptians, the writer concludes that "speaking generally, we may say that apart from the general influences of the political, legal, and religious system and social tradition, the education was determined

wholly by social needs, and was thus essentially technical and professional."

1. For the Priests there were important training-schools at Thebes, Memphis, and Heliopolis. The course of instruction included language, mathematics, astronomy, natural science, music, and religion.

2. There were also schools for the profession of architect.

3. For the military class a regular course of instruction in gymnastics and music was provided.

4. The industrial class generally and a certain number of the laboring people learned reading, writing, and arithmetic.

5. Children generally were trained to the occupation of their parents, and so received no practical instruction from their earliest years.

Emerson as an Exponent of the Beautiful in Poetry. Helen A. Clark. *Poet-Lore*, Boston, June-July, 10 pp.

AFTER an analytic study of Emerson, both in rhyme and blank verse, the writer summarizes her conclusions in the statement that though the realm of beauty over which Emerson holds his sway has boundaries, yet within these boundaries is a magic garden where every leaf and twig is instinct with auroral light. The human struggle and aspirations of men and women do not interest him; all Nature is lovely. Sitting on high, like the Hindoo Brahma, he sees all Nature again being absorbed into the Divine Spirit.

Geography in Our Schools. Prof. W. M. Davis. *School Review*, Cornell University, June, 12 pp.

THIS paper is an instruction in the teaching of geography. The first requisite insisted upon is, "that the facts of the subject be made vivid and real." Another requisite is "that geography should be taught as if it were a thing that live people talk about out of doors in a real world." The writer points out the benefits of instruction by the use of maps, when given by a wise teacher.

Ibsen's "Master-BUILDER," A Study of. Lily A. Long. *Literary Northwest*, St. Paul, June, 8 pp.

TAKING the view that Ibsen writes plays because he deems them the most fitting vehicle for his theories of life, the author interprets the "Master-BUILDER" as an allegory in which the chief character, Halvard Solness, the master-builder, is a human soul trying to adjust itself rightly in its relations with the universe. Not a strong character, but a typical human soul played on by outward influences and inward promptings, and liable to be dizzy on the heights; while Almi, the wife, stands for conformity—the conventional, colorless, chameleon-like woman who takes her hue from her social surroundings. Kaja is license, and Hilda, spiritual truth. The drama is then analyzed in harmony with this interpretation.

Incunabula Biblica. Leopold Delisle. *Journal des Savants*, Paris, April, 16 pp.

AN account of the various editions of the Latin Bible printed between 1440 and 1500. These editions were 124 in number. Of these New York has 37 at the Lenox Library, the Bodleian Library having the largest number, 84, and the British Museum 73. The National Library at Paris, has 74. The most numerous collection of Fifteenth-Century Bibles in the possession of any private person belongs to a Mr. W. A. Copinger, of Manchester, England, who owns 66.

Museum (The) of the Prado. Henri Hymans. *Gazette des Beaux-Arts*, Paris, May, 18 pp.

IN a series of articles on the famous Museum of the Prado—which, by the way, the author says cannot be called a museum in the true sense of that word—this fourth paper deals with the early artists of the Northern schools of painting, especially the Flemish school, although it is a matter of doubt whether the Prado possesses an example of Van Eyck, the most celebrated of the early Flemish painters. The article is illustrated by fine engravings.

Sculpture (Florentine) in the 14th and 15th Centuries. Marcel Raymond. *Gazette des Beaux-Arts*, Paris, May, 21 pp.

THIS first article on the subject deals with the sculptures made in Florence in the 14th Century, with illustrations of the same; these sculptures, being, according to this author, an importation from France, in that the Florentine sculptors derived their inspiration from French artists and their works.

University Extension, A Common Misconception Concerning. Edmund J. James. *University Extension*, Philadelphia, June, 6 pp.

AGAINST the charge often made that the University-Extension

Movement holds out to the public the possibility of obtaining the advantage of college and university education by attendance at a few courses of lectures, this paper presents as an answer the fundamental object of University Extension, which is not scholarship, but "the arousing of an interest which may lead persons to set about the acquisition of scholarship."

POLITICAL.

Campaign (The Last)—A Review of Its Management. W. H. Smith. *American Journal of Politics*, New York, June, 7 pp.

THE writer of this paper finds the defeat of the Republican Party entirely due to mismanagement. He notices as "advantages possessed by the Republicans at the opening of the campaign," the prosperity of the country; that the business men were apparently satisfied with the Republican policy as expressed in the McKinley Law; the "confessedly able and pure administration of President Harrison"; the antagonism to Cleveland especially in New York, and then concludes "the Republicans were outgeneraled; they lost a victory that was practically in their own hands at the beginning of the fight."

Electoral Reform in Prussia. Staats-Minister L. Herrfurth. *Deutsche Revue*, Breslau, May, 20 pp.

ELECTORAL Reform in Prussia consists in the substitution of the Three-Class Electoral System with open voting, for the old system of equal and secret voting. In introducing it, the Minister-President Graf von Eulenburg, was animated by the hope that it would extend to all classes a measure of representation proportional to their national importance. The present paper sketches the historical development of the Three-Class System, its relation to Tariff Reform, and forecasts its probable working.

Gold Currency (The) in Russia. Theodor Buck. *Die Nation*, Berlin, May 26, 2 pp.

TREATS of the depreciated paper currency in Russia, of the success of Wyschnegradski's financial measures in establishing confidence in it, and of the accumulation of the gold reserve, and expresses a belief that a steady persistence in the policy thus inaugurated, will place Russia, in a day not far distant, in a position to redeem its paper currency with gold, and thus place the currency of the Empire on a gold basis.

Italy, How It Has Been Made. S. Pichon, Deputy. *Nouvelle Revue*, Paris, May 15, 25 pp.

AN analysis of a recent book by an Italian author, G. Giacometti, who maintains that if Italy is now a kingdom having under her rule the whole peninsula and holding an honored place among the Powers of the world, it is due solely to the French in 1859, who, moistening with their blood the plains of Lombardy, and keeping, by their diplomacy, Prussia from mingling in the conflict, drove the Austrians to the peace of Villafranca.

Italy, Intervention of the State in the Banks of Issue There. Vilfredo Pareto. *Journal des Economistes*, Paris, April, 26 pp.

SHOWING that while the Italian Government watches with the utmost vigilance the administration of the banks and their relations with the public, every interference of the Government has been very damaging both to the banks and the public. The only judicious way, it is maintained, to protect the public, is to let the banks do business without interference, leaving banks and their directors to suffer the consequence of misdeeds.

Morocco. Gerhard Rohlfs. *Westermann's Monats-Hefte*. Braunschweig, June, 22 pp.

DESCRIPTIVE of land and people, with abundant illustrations of scenes and character-types. As regards the political question, the writer says that while both England and France, equally with Spain, covet the possession of Morocco, England for extension of trade and France for extension of Empire, the only course worthy of these two great nations is to coöperate to maintain Morocco's integrity and aid its development along the path of progress.

"Our National Defeat": Another View. The Hon. C. H. Reeve. *American Journal of Politics*, New York, June, 7 pp.

THE defeat of the Republican Party, as this writer views it, was not a "National Defeat." He says in his review of the Republican Party: "The Republican Party was an accident. The floating together, by the swash of the waves on the political sea, of the *flotsam* that came from the wrecks of all parties in opposition to the Demo-

eratic Party." "The Republican Party has always been a minority party." "There is one thing, and only one, that can galvanize the Republican Party into life and enable it to form a fighting force. That is the abuse and misuse of opportunities by the Democratic Party."

Railways (the) of Prussia, Faithless Use by the State of. Alfred Mange. *Revue des Deux Mondes*, Paris, May, 27 pp.

THIS is an argument against State control of railways, based upon the proposition that the Prussian Government, since it purchased the railways of the Kingdom in 1879, has put the considerable excess of receipts over expenditures into the general treasury, instead of using that excess, as was promised by the Government when the railways were bought, partly for a material reduction of the debts of the railways, partly for an improvement in service and a reduction in rates of fare and freight, partly as a reserve against unprofitable years.

Railway (The Trans-Siberian). Georges Petit. *Revue Scientifique*, Paris, May 13.

GIVES statistics of the railway which Russia contemplates building across Siberia to the Pacific Ocean, and shows the commercial and political results which will probably ensue from its construction. China, it is thought, will become a very important consumer of all the products of Siberia, and the completion of the railway, the writer thinks, will vastly increase the political influence of Russia in the world.

Woman's Sphere not in Politics. W. W. Phelps. *American Journal of Politics*, New York, June, 4½ pp.

THE writer's contention is that "woman's sphere is the home," and that in this sphere, by the "promulgation of pure morals, by the education of the young," she can accomplish more for the purification of politics, for the preservation of truth and liberty, than in politics.

SCIENCE AND PHILOSOPHY.

Aerial Ship (The) As a Means of Communication. George Stawski. *Der Stein der Weisen*, Vienna, Heft 11. Illus.

THE writer holds by the old theory of a dirigible cigar-shaped balloon with gondola attachments, and gives designs and estimates for the construction of a machine 100 metres long with a mean diameter of 25 metres, capable of lifting some twenty thousand pounds in addition to car and machinery. The cost of material and construction is estimated at 210,500 florins—say \$80,000. It is proposed to operate the machine with a gas-motor of thirty horse-power.

Animal Kingdom (the), The Care of Offspring in. R. von Hanstein. *Deutsche Revue*, Breslau, May, 11 pp. Conclusion.

In this very interesting article on the habits of animals in providing for their progeny, the author's attention is devoted principally to the consideration of insects and other lowly organisms which deposit their eggs in places suited to their proper development, and concludes that they are guided neither by an unerring instinct nor by intelligent care for their offspring; but he assumes as highly probable that the parent makes the necessary provision for its offspring unconsciously in the act of gratifying its own sensations. To cite one of his illustrations, the bird broods its eggs, not to hatch the young, but to procure relief from its own feverish condition.

Bavian, The Inscription of. The Rev. E. Goesiling. *Biblia*, Meriden, Conn., June, 3½ pp.

DESCRIPTIVE of the text of Sennacherib, written upon three rocks near the village of Bavian, in Turkestan, about twenty miles north of the site of Nineveh. Very probably the inscription refers to events which took place in the year 691 B.C. A translation of the inscription is given.

Ballooning. Leo Dex. *Revue Scientifique*, Paris, May 20, 5 pp.

A CAREFUL examination of the various schemes now put forward for aerial navigation leads the writer to the conclusion that at a time not far distant journeying through the air will be accomplished safely and surely and with a speed hitherto unknown on land or water. Some of these air-ships will be lighter than air, others heavier. The latter will serve for long distances, the former for short.

Cholera (The) of 1892 in Brittany. Messrs. L. Thoinot and Pompidor. *Annales d'Hygiène Publique*, Paris, May, 21 pp.

On the 25th of October last the cholera broke out in a suburb of Lorient, a seaport of Brittany, and spread from there to neighboring villages, causing about 667 cases, of which 231 resulted in death. This careful examination of the epidemic as it appeared in the

several villages is an important aid in ascertaining the laws which govern the diffusion of cholera.

Dresden, The Conference at. *Annales d'Hygiène Publique*, Paris, May, 12 pp.

IN the month of April last, there was held at Dresden a Conference at which several of the European States were represented. The object of the meeting was to organize a Convention, by which the several Governments represented might be kept constantly informed of the condition of each of the countries represented during an epidemic of cholera, as well as of the means employed to hinder its propagation and its importation. The text of the resolution agreed on by the Convention is given.

Epileptics, The Responsibility of. Dr. Ch. Vallon. *Annales d'Hygiène Publique*, Paris, May, 13 pp.

THIS contribution to the study of a subject acknowledged to be full of difficulty and danger is made by an expert, who is a physician in an asylum for epileptics. He denies the correctness of the theory that all epileptics are not responsible for their acts and should not be judicially punished for crimes they may commit, at the same time insisting that there are epileptics who are wholly irresponsible.

Hygiene in Small Towns. A Study made at Evreux. Dr. G. Carlier. *Annales d'Hygiène Publique*, Paris, May, 24 pp.

THIS Study made at Evreux on the river Iton, about 67 miles W. N. W. of Paris, is a valuable guide for every one interested in the health of a small town anywhere, from the care with which the author examined everything bearing on the hygienic condition of the place: the dwellings, the banks of the river, the drinking-water, the wells, the sewers. Of the water of all kinds chemical and biological analyses were made.

Insects, Epidemics Among. E. Falkenhorst. *Vom Fels zum Meer*, Stuttgart, Heft. 10. 12 pp. Illus.

A STUDY of the disease-germs and microbes which infest insects, silkworms, etc., of the conditions necessary to their development to the extent of epidemics, and of measures for their eradication; suggests that the study is likely to throw light on the action of disease-germs in the human system.

Pyramids (the) of Egypt, The Secrets of. Léon Mayon. *Nouvelle Revue*, Paris, April 15, pp. 22. Illus.

WHILE admitting that his paper may be thought an extract from the "Thousand and One Nights," the author claims to have discovered, by the interpretation of certain hieroglyphs, that the Eden of Moses, and the Atlantis of Solon and of Plato, were one and the same country, being what is now known as the Desert of Sahara. Through this the Nile formerly flowed, but was turned from its course about three thousand years ago and made to flow through its present channel. The Pyramid of Cheops was built to mark the place where the derivative canal, to which the existing Nile in Lower Egypt owes its origin, was cut.

RELIGIOUS.

Missionaries, Teachers, and College Professors in Foreign Lands, The Relation of, to their Governments. Rev. Cyrus Hamlin. *Missionary Review of the World*, New York, June.

UTTERS a strong protest against the general indifference of the American Government to the wrongs to which its missionaries may be exposed in foreign lands, and cites with warm approval the very instructive stand taken by England in the little affairs of Don Pacifico, in Athens, and the Rev. Mr. Stein, in Abyssinia. Our Government, on the contrary, fails to secure to our missionaries the rights guaranteed by treaties.

Negro, The Present Religious Condition of in the United States. Rev. A. F. Beard, D.D. *Missionary Review of the World*, New York, June, 4 pp.

TWENTY-SEVEN years ago, the writer tells us, the act of liberation left the great mass of the Negroes as utterly sunk in heathenism and voodooism as their brethren in Africa. Slavery gave the Negro a nominal Christianity, but did not expel Paganism. The race is now growing in selfhood, but only to the extent to which education has paved the way for the reception of higher truth. It has been missionary work from the beginning, and as necessarily educational in its forms as if it were in the heart of Africa.

Pantheism (Modern). M. Kronenberg. *Die Nation*, Berlin, May 27, 3 pp.

THE writer reviews the dawning reaction against the scientific teaching that the field of possible human knowledge is limited to

things apprehended of the five senses. Human nature rebels against such limitations, and while we can no more revel in metaphysical speculation with the unbridled recklessness of ignorance, the problem of man's spiritual nature and destiny is being, and must be, attacked afresh with such light as science can throw on it. The writer next passes to a review of Friedrich Paulsen's work "Einführung in die Philosophie," as especially distinctive of the best modern thought, not that it points to any definite conclusions, but because it fosters the striving after unseen truth, and prescribes the methods of research. Paulsen's theory of the Universe is Monistic, a Pantheism, in fact, but differing from the Pantheism of Spinoza, inasmuch that it makes science the handmaid of philosophy.

Shinto Temple, In a. Charles E. Tripp. *Pall Mall Magazine*, London, June, 11 pp. Illus.

THE Shinto religion is the most ancient religion of the Japanese. Its votaries believe that the gods, of whom there are about eight million, originally made Japan one of their principal places of residence, and that the present Mikado is one of their direct descendants. The paper, which is illustrated by the author, tells of a Shinto Temple which he frequently visited, and of the ceremonies witnessed therein.

SOCIOLOGICAL.

Danger (The) of the Hour. By the Editor of National Economist Educational Exercises. *American Journal of Politics*, New York, June, 14 pp.

THIS paper presents, in a telling manner, the great wealth and the poverty of the Nation, as the danger that now threatens it. The writer says: "Our country produces enough to support all her inhabitants in comfort—so that it is not necessary that any should suffer the pangs of cold and hunger." He claims that, by an equal division of the annual income of the United States, each household of five is entitled to an income of \$1,030. The cause of poverty, as he puts it, is the unequal distribution of the country's wealth: 31,000 persons own \$36,000,000,000, leaving for the remaining 62,969,000 persons only \$27,000,000,000; or one per cent. of the families of the Union own as much of its wealth as the remaining ninety-nine per cent.

Hawaiian Life, Random Notes on. C. T. Rodgers, M. D. *Worthington's Magazine*, Hartford, June, 19 pp.

DESCRIBES the country and people, and the social life; discusses the servant-girl question which here takes the form of a Mongolian question. The writer tells us that there is no country in the world where devices and contrivances for saving trouble and making life easy are more liberally patronized.

Italians (the), A Psychology of. *Correspondant*, Paris, May 10, pp. 87.

THIS minute analysis of the peculiar and characteristic qualities of the Italian people praises them highly in some respects, crediting them with admirable traits, as, for instance, vivacious imagination, which keeps alert the intellect of the most ignorant of them and gives artistic sensibility to the lowest and poorest. To counterbalance the praiseworthy qualities, however, the writer considers that the Italian lacks moral strength superior to all the fluctuations of passion and personal interest.

Saint-Simonism: Summary of its Doctrines. Hippolyte Carnot. *Revue Socialiste*, Paris, March and April, pp. 17, 19.

THE theories of social regeneration promulgated by Saint-Simon (1760-1825) are now almost entirely forgotten, but as late as 1832, those theories had ardent supporters, one of whom was Hippolyte Carnot, the father of the President of the French Republic. The summary, here printed, was made by the President's father and published in 1831. Both curious and amusing is the scheme of Saint-Simon, who, though here showing himself entirely deficient as a thinker, in system, clearness, and consecutive strength, is nevertheless universally admitted to have been the historic founder of French Socialism and to have suggested much of what was afterwards known as Comteism.

Wage Question (the), Cardinal Zigliara and. The Rev. R. J. Holaind, S. J. *American Ecclesiastical Review*, New York, June, 11 pp.

THE Archbishop of Mechlin wrote to the Pope concerning these questions: 1. Is the proportion of wages to wants one of commutative justice? 2. Does an employer commit a wrong when he pays a salary, which, as a rule, would be sufficient, but which in a given case is insufficient to meet the personal wants of the workman? 3.

What sin is committed by the employer, who without resorting to fraud or compulsion, but availing himself of the competition of workmen, obtains labor at a price below the minimum standard? The solution of these questions was intrusted to the illustrious sociologist, Cardinal Zigliara. A summary of the answers are given in this paper. In regard to the second question, the Cardinal says the employer "does not sin against justice, but he may sometime sin against charity and natural equity." His answer to the third question is: "As a rule, such employers sin against commutative justice."

UNCLASSIFIED.

Armor (Defensive), The History of. Sword and Bullet-Proof Armor-Yarns. *Gartenlaube*, Leipzig, Heft 9, 2 pp.

PASSES from a notice of the asserted recent invention by Master-tailor Dowe, in Mannheim, of a light fabric capable of turning a bullet, to the consideration of defensive armor in old times. Like the shield, it served its purpose for a time, and, like it, was laid aside as it came to be recognized that it hampered the attack more than it aided the defense. The writer concludes with a treatise on magical measures resorted to to secure invulnerability.

Black Art (The). Part II. James Mew. *Pall Mall Magazine*, London, June, 10 pp. Illus.

THIS paper, beginning with the statement "It will be clear to the readers of the last article, that the making of the philosopher's stone is no easy matter," proceeds to tell of what is known of some of the distinguished alchemists who attained the stone, which, if we take the following as a guide, is not very much: "Perhaps the best biography of Ramón Lul, commonly known as Raymond Lully . . . is that to be found in the 'Nouvelle Biographie Générale,' in which, under 'Lully,' we read 'See Lulli,' and under 'Lulli,' 'See Raymond,' and under 'Raymond' again 'See Lulli'; and nothing more."

Military Tactics of the Future. Arthur de Ganniers. *Correspondant*, Paris, May 25, 20 pp.

THIS author maintains that in the near future, soldiers will be provided with cuirasses, bucklers, and ball-guards, the last-named having been used experimentally in the Austrian army, four or five years ago. This is an apparatus with a metallic surface, intended to cover the front of a company in column and pushed forward by horses, harnessed in shafts behind the apparatus.

Rio de la Plata. Angelo Scalabrina. *Rassegna Nazionale*, Florence, April 16, 38 pp.

DESCRIPTION of the countries bordering on the Rio de la Plata, the result of personal observation, especially in the two cities of Buenos Ayres and Montevideo. Of Buenos Ayres especially, now a city of 500,000 inhabitants, the writer speaks with enthusiasm, pointing out, in passing, the double misnomer of the Rio de la Plata (the River of Silver), it not being a river, but only an estuary of the sea, and there never having been any silver discovered anywhere in its vicinity.

Highways and Waterways (The Oldest) on Classic Soil. Wilhelm Richter. *Westermann's Monats-Hefte*, Braunschweig, June, 8 pp.

TRACES the construction of roads in Greece back to Homeric times, and observes that, in rocky country, wooden rails were laid down much like a modern tramway, but no effort made to surmount natural obstructions. It was not until the Greeks had acquainted themselves with the art of road-construction as practised in Asia Minor that they entered on the weightier labor of leveling down and filling up. The construction of aqueducts is assumed to have been learned from the Egyptians.

Diamonds, A Peck of, or The Treasure-Vaults of Eastern Kings Frank G. Carpenter. *Colorado Magazine*, Denver, June, 5 pp.

GIVES a description of the jewels and treasures of the Sultan of Turkey, of Johore in East India, of the King of Siam, and passes thence to an account of the principal great diamonds and collections of treasure in Europe with a detailed history of some of the more remarkable stones.

Rifle (the), The Genesis of, Historically Considered. Capt. Phillip Reade. *Colorado Magazine*, Denver, June, 8 pp.

TELLS of the long struggle of the old musket to supplant the bow, which was in many respects the better weapon, and gives a history of the gradual improvements which have resulted in the modern weapons of precision. The paper is enriched with numerous cuts and descriptions of ancient and modern weapons.

BOOKS AND BOOK-WRITERS.

ABELARD AND THE ORIGIN OF UNIVERSITIES.

REAT as was the influence exerted by Peter Abelard on the minds of his contemporaries and the course of mediæval thought, he has been little known in modern times but for his connection with Heloise. Indeed, it was not until the present century, when Cousin in 1863 issued the collection entitled "Ouvrages inédits d'Abelard," that his strictly philosophical performance could be judged at first hand. Even yet few are aware how much the modern university is indebted to him. To make this known M. Gabriel Compayre, Rector of the University of Poitiers, France, has prepared a work* which is published as one of a "Great Educators Series." The book has been well received. *The Churchman* (New York) remarks:

"The author says: 'I trust that the literary dictionaries of the future, if they should grant me a place in their pages, will have the goodness when they mention my name to follow it with this notice: Gabriel Compayre, a French writer, whose least mediocre work, translated into English, before being printed, was published in America.' The University of Paris, which naturally occupies most space in this volume, was not founded until sixty years after the death of Abelard, but Abelard's methods of instruction for the sciences, and above all for theology and the liberal arts, remained the model which the future university was to follow.

"We are not editing a 'literary dictionary,' and are not sufficiently informed of M. Compayre's writings to draw the comparison which he invites, but we are very sure that America will feel complimented by the first reading accorded her of a book like this. It is a model of condensation and arrangement, and a mine of information, which will be eagerly welcomed in these days of creating universities off-hand by the stroke of a millionaire's wand."

The Observer (New York) has a high opinion of the work:

"The author has a comprehensive grasp of his subject, and the happy faculty of imparting what he knows in a style that is at once readable and impressive. We boast of our present universities, but we could not have built so high and so well if these foundations had not long since been laid. The work before us shows us much of the foundations on which the great structure of higher education rises so nobly to-day."

Of Abelard himself, as portrayed in M. Compayre's book, *The Interior* (Chicago) says:

"So inordinately conceited as to proclaim himself the only philosopher of his time; not too strict in his morals to indulge in a *liaison*; which resulted in his subjection to an atrocious mutilation; the victim of many vicissitudes of fortune; but through it all an audacious, intrepid, eloquent, masterly disputant and teacher; he became the undisputed intellectual leader of his day, and 'the chief individual cause of the birth of universities.' The author's brilliant sketch of Abelard is but the portico to a structure chiefly devoted to historical consideration of the early universities. The volume is divided into four parts, dealing respectively with (1) the origin, (2) the organization, (3) the course of study and methods of teaching, and (4) the general spirit and influence of the early universities. Throughout, the work shows evidence of careful study, ample knowledge, and thorough practice in the art of compression."

High praise, with a reservation, is accorded to the work by *The Standard* (Chicago):

"It is a very careful, thorough, and complete study of the subject, so far as included in the plan of the author. So far as we are aware, not much has been written, at least in English, upon this subject in the form chosen by the author of this book. Incidental accounts of universities of the Middle Ages are found in histories, and in books dealing with modern universities in general. M. Compayre limits himself to those nascent institutions which represent to us the first awakening of the European mind, after the benumbing effect of barbarian conquest and centuries of that disorder, amidst which the new civilization was born. In every way the view so presented is of surpassing interest, and is developed with a fulness of information and skill in arrangement altogether admirable. Perhaps all is made that could be of the personality of Abelard himself, in view of the unfortunate peculiarities of his career; yet after the first few pages he disappears from the scene, and from that point onward what began as biography is continued as history. This may have been unavoidable, yet the reader will naturally be somewhat disappointed that the implications of the title to the book are not in larger measure justified."

Even farther goes *The Journal* (Kansas City):

"The author's knowledge is thorough and his ability to convey it admirable. One would have a long search in a tangled mass of documents who attempted to obtain unaided the accurate information on the organization, methods of teaching, general spirit, and influence

* Abelard and the Origin and Early History of Universities. By Gabriel Compayre. (The Great Educators Series.) 12mo, 315 pp. New York: Charles Scribner's Sons.

of the Middle Ages which M. Compayre gives in the 300 pages of his book."

The Journal and Messenger (Cincinnati) gives these details about the manner in which the subject is treated:

"The author traces the history by discussing the General Causes of the Rise of the Universities; the Rise of the Universities; the Organization of the Universities—their privileges, nations, and faculties, government, and system of graduation; the Course of Study and the Methods of Teaching—the faculties of arts, of theology, of civil and canon law, of medicine; the General Spirit and Influence of the early Universities, manners and habits of students and teachers, their external influence and their spirit of freedom."

Still further details are mentioned by *The Christian at Work* (New York):

"In a series of chapters it is shown how Abelard and his teaching brought about what might be called the birth of the universities; and while we see Paris and Bologna and Oxford and Salamanca and others spring into being, we are introduced to the great doctors who were contemporaries or immediate successors of Abelard.

"The concluding part of the volume is devoted to the general spirit and influence of the early universities. Under this head we have a very interesting account of the habits and manners of the students in those early times—habits and manners which, in spite of some points of resemblance, present a striking contrast to those of the students of the Nineteenth Century. We have another delightful chapter on the external influence of the universities, in which the writer shows that in addition to their other excellencies, they proved themselves to be nurseries of the spirit of freedom."

"A clever book on a good topic," is the verdict of *The Tribune* (New York), which, in a careful analysis of a column and a half, points out some important lessons of the work:

"The work is done essentially from the French point of view, and the ancient University of Paris occupies the centre of the picture. To an advocate of Prague or Bologna or Oxford there are periods when this French arrangement would not seem to be just. But, taking the whole mediæval university era at one glance, the propriety of M. Compayre's view cannot be disputed.

"While the whole system of examinations, and degrees, and divisions of faculties in modern universities was the invention of the mediæval period, there were some peculiarities of the great mediæval schools which cannot be imitated. The almost anarchic liberty and disorder of those days would destroy a modern school. They cannot be imitated. On the other hand, the freedom of movement in the case of the mediæval student is to be envied. Singly, or in great companies, he migrated from one university to another, and the schools of all Europe were bound together with a tie which M. Compayre likens to the federal bond of the United States. Thus the Republic of Letters became a United Europe above the warring of princes and mercenary troops. Changes that would destroy a modern university occurred instantaneously. Five thousand students and professors went from Oxford to Cambridge on one occasion, and the University of Paris threatened more than once to remove in a body to another city. Five thousand men, representing every part of Western Europe, followed Abelard into the wilderness. It is said that in the Hussite controversy two thousand men abandoned the University of Prague in one day, and having been followed by three thousand others, set up a university of their own in Leipzig."

LANG'S "HOMER AND THE EPIC."

M. ANDREW LANG, generally known as a pleasant essayist on passing topics, would hardly have been expected to tackle such a question as the authorship of the Homeric poems, a question which, as far back as the time of Seneca, was thought to be written out, and over which, since the days of Wolf, gallons of ink have been spilt. Yet on both sides of the ocean Mr. Lang is thought to have made a noteworthy contribution to the enormous literature of the subject and his book,* intended to maintain the theory "One man, one poem," is seriously discussed and meets with approval. A fair specimen of the English critics' opinions is that of *The Spectator* (London):

"Mr. Lang's pages will be to many a source of very great pleasure. Even to those who best know their Homer through the strange and affected medium of Pope, it is delightful to get back again to 'Achilles's wrath, to Greece the direful spring,' in which one line the whole purpose of the multifold poem is set forth, and to the strange doings of the gods and goddesses upon their respective sides of the great quarrel. The very catalogue of the ships grows new again, and the Odyssey recurs to his preference for the wanderings of the crafty Ulysses, over the battles and alarms round the walls of Troy, revolving in his own mind the lesser but perhaps the more salient doubt, whether the same man really wrote both the poems. Mr. Lang apparently admits no room at all for a question of that kind, though it is one with which, from his creative side, he can scarcely fail to feel some sympathy."

* Homer and the Epic. By Andrew Lang, M. A. London: Longmans, Green, & Co. 1893.

"In his little dedication Mr. Lang describes himself as a literary skirmisher, shooting under the scholar's shield, inasmuch as the Provost of Oriel, the recipient, has corrected and revised his proofs. He will, therefore, pardon us for having reviewed him rather as the skirmisher than as the scholar, and for most appreciating the humor shown in his work—for example, in his description of the quaint gem engraved on Messrs. Longmans' handsome cover as 'an Achæan Mrs. Gamp and Mrs. Frig,'—as a welcome relief to the gravity of the subject, while we heartily appreciate the thoroughness with which he has entered into it. We are glad to have so critical an authority strong on the side of the 'One man, one poem,' and to prefer to the Separatist opinions the belief in the 'single great genius, who may conceivably have been able to write, or who, in the strength of a potent memory, may have composed the poems without writing, and may have taught them to successors.'

The Tribune (New York) is an equally fair representative of the criticism of the book in the United States:

"Mr. Lang's new book has the air of an exercise in literary gymnastics. It shows how the author can keep in motion, like a series of gilt balls in the hands of a juggler, the ideas advanced by German and English critics, tossing them up in endless succession and receiving them in the same hand as they fall. The cause of Mr. Lang's dexterity, his one argument, is the infallibility of the cultivated literary taste; it is an argument which is as unconvincing as it is irrefutable. Mr. Lang appeals to the poets as against the professors, and though such an appeal is a legitimate device of literary partisanship, it only shows that the question in its present aspect is insoluble. But Mr. Lang himself, speaking as it were for the poets, is an index of the progress that has been made toward a statement of the case such as may be satisfactory to both poets and professors. Time was when the absolute individuality of works of genius was insisted on. They sprang full panoplied, like Athene from the brain of Zeus. Perhaps nobody now conceives such literary miracles possible. The work of genius, like the worker of genius, is a growth. One hand shapes the poem, but many minds and many hands, the minds and hands of a whole race, nay, of many races, of a long civilization or of mingled civilizations, have contributed to the ideals embodied in it. The result is beautiful but inexplicable. The professors have better reason than Mr. Lang will allow for dwelling on the inexplicable. It is only thus that the poets have been taught some secrets of their own art which they never could have found out for themselves. The main difference between the poets and the professors now is upon the point where the great, shaping genius shall be placed in the history, more or less hypothetical, of the Homeric epic. If he is introduced early, then much work as good as the best in the poems may have been by other hands. But if he is introduced late, then he has absorbed for ages a credit for profound originality which he did not deserve. Which ever horn of this dilemma be taken, one thing is certain—the world can never get back to that unsophisticated state, that attitude of gaping wonderment which it once affected in the presence of genius. So much Wolf did for mankind.

"Some of Mr. Lang's allusions may puzzle the German Homeridæ. What they will make out of the remark that the meeting between Achilles and Æneas in the twentieth book of the Iliad resembled that between Tom Sawyer and the strange boy remains to be seen."

CLARK'S "OLIVER CROMWELL."

SO much has been written about Oliver Cromwell, that it might seem there was little left to say, especially since the appearance of Carlyle's bulky work. The Reverend Doctor George H. Clark, however, thought that there was still room for another book* on the Protector, and the general opinion is that he was right in so thinking. That the book was needed, *The Sun* (New York) unequivocally asserts:

"It is doubtless true that, but for the labors of Carlyle, such a biography as the one before us could not have been written. It would be a mistake, however, to infer that this book was not needed, or that it does not testify to first-hand research and original interpretation. Although Macaulay had already in one of his essays suggested the right conception of Cromwell, the work which Carlyle performed for the great Protector has been fitly compared to the deciphering of a palimpsest or to the restoration of a painting overlaid with the daubings of the alleged improvers and with the dust of time. But Carlyle's book was rather a compilation of documents than a consecutive artistic history, and, outside of professional students, the readers are few who are tempted even by the luminous and incisive comments of the editor to toil through a multitude of letters and speeches. What we lacked was a presentation of Carlyle's conclusions in a concise, coherent, and attractive way. That is what Dr. Clark has given us, but he has by no means confined himself to Carlyle's material or to his interpretation of it. Outside of the letters and speeches, Carlyle seems to have left large fields unexplored. If he read the State papers collected by Thurloe, he made but little use of the documents. He complains that Thurloe had no useful index, and the absence of allusions to scenes and

*Oliver Cromwell. By George H. Clark, D.D. With illustrations from old paintings and prints. 12mo. Boston: D. Lothrop Company.

events in the 'State Papers' indicates that he did not go carefully through the collection. He was even mistaken about the index, for the London edition of 1742 has a full one at the end of each volume. Then there are the Rushworth, Whitelocke, and Nanson papers relating to the Commonwealth and the Protectorate, which Carlyle dismisses as 'dreary old records,' but which contain some interesting and valuable data. Dr. Clark is convinced from his own researches that years could be spent in New England libraries alone in collecting hitherto unused materials for a life of Cromwell."

How necessary and how well done is Dr. Clark's work is thus set forth by *The Times* (New York):

"The author of this volume is a clergyman of the Protestant Episcopal faith and a brother of the Bishop of Rhode Island, which are circumstances that scarcely within themselves could have made him a partisan of the Puritan hero. And yet no writer of this century, not even Carlyle, has paid more fervid devotion to Cromwell's lofty and disinterested character. The man is to him one of the greatest of his kind and one of the purest rulers his country ever had. He quotes, with a liking for the statement, the remark of John Fiske that thinking men may yet find themselves revising the conclusion that Julius Caesar was 'the foremost man of all this world,' Cromwell being a dangerous competitor for that solitary eminence.

"The books written about Oliver Cromwell, if not numberless, are at least unnumbered. Dr. Clark says the largest room in the British Museum would not hold all the writings adverse to him that were produced during the 200 years ending in 1860, while a small alcove would be required for those which have aimed to do Cromwell justice. Men are beginning now to understand what were the circumstances which produced the cloud under which Cromwell's character for 200 years lay darkened. The tremendous reaction which came in with the Restoration, and the extraordinary outflow of unfavorable criticism sufficed entirely to obscure all the more favorable opinions which could have prevailed.

"Carlyle's work to Dr. Clark is not the work of one who has whitewashed a public man, but that of one who has restored and cleaned an old picture or an old wall on which the filth of centuries had been allowed to accumulate. The promise now is that the portrait drawn by Carlyle 'will stand, with not a blemish, amid the most notable historic portraits of modern times.' Dr. Clark has departed from the method of Carlyle and has separated the materials which Carlyle used, adding to them other information, and thus he has constructed after his own manner an original and genuine piece of work that is interesting throughout."

The *Interior* (Chicago) does not rate the book so highly, indeed it rather depreciates the volume:

"Dr. Clark aims to do with Carlyle's work what Macaulay, by reason of his precedence, could not do. The result is, in a way, praiseworthy. He has carefully canvassed his subject, inch by inch, bringing to light little or nothing that bears the mark of his own thought, but culling from the explorations of men who have preceded him, principally, of course, Carlyle. The result is a panegyric. At the end of ten chapters, two devoted to Cromwell's biographers, six to his life, and two to his letters, one is not possessed of a strong concept of the man whom Gray, in his 'Elegy,' branded with infamy in a single line. Dr. Clark refutes Bates and Heath, Clarendon and Cowley, Mrs. Hutchinson and Hume; the latter of whom, 'touching Oliver,' he politely says, 'was a scavenger.' He quotes voluminously from Macaulay and Carlyle, and from Froude and Taine to substantiate them, until his book assumes the proportions of the most varied and pleasantly laid out piece of crazy-quilt opinions on one man that we call to mind in our acquaintance with biography. If it does nothing more than direct greater attention to Carlyle's masterly history it will have proved itself a valuable work. In any case, while it has none of the elements of a great history, like several which have lately emanated from New England, it is very worthy of wide reading, and is sure to stir the thinking men and women who have heretofore accepted Oliver Cromwell as the foulest blot on England's 'scutcheon.'

That the book cannot be called a biography is the opinion of *The Evangelist* (New York):

"His book, however, from the very nature of its purpose, is not a biography in the common acceptation of the word. Dr. Clark takes a knowledge of the historic facts for granted. His task was not to repeat a story already many times retold, but to remove the facts from the cross lights of prejudice, and throw upon them the clearer light which comes through a better acquaintance with the character of the man of the times, of the circumstances in which he lived and wrought. The arrangement of the book is therefore not chronological but topical. Cromwell is studied under various aspects, and so an all round and complete view of him may be had."

Fault is found by *The Arena* (Boston) with the arrangement of the matter of the book:

"Comparatively few people, however, have the time or patience to digest the elaborate work of Carlyle. It was, therefore, an excellent idea which led Dr. Clark to prepare a new life of Cromwell, sufficiently brief for the general reader, and yet comprehensive enough to satisfy the requirements of thoughtful persons as to the injustice of popular conceptions, which, prior to Macaulay and Carlyle, were general, owing to writers taking without question the distorted and,

in many cases, basely false statements written to please the court of a Stuart king.

"Mr. Clark's work is fairly well written, on the whole, although the continuity of thought is frequently broken by the admission of facts introduced to sustain conclusions which are hardly necessary, or, if introduced at all, should appear as historical notes at the end of the volume."

"THE VAGARIES OF SANITARY SCIENCE."

DOCTOR F. L. DIBBLE has become strongly impressed with the idea that what is termed sanitary science is being decidedly overdone. So he has written a book* in which he boldly declares that the so-called "settled principles of sanitary science" have no scientific basis, but rest on "froth, noise, and panic," and that the spectres which the reformers have raised to intimidate the public disappear when they are looked squarely in the face. The author gets very little encouragement from *The Times* (New York), which bears down on him in this fashion:

"Somebody wrote that in everybody's brain there exists one closet which is dark. Dr. F. L. Dibble, the author of the 'Vagaries of Sanitary Science,' possesses in his brain not alone a single dark closet; the whole range of apartments apparently is without a ray of light illuminating them. The man masses together, by hook and by crook, every exception he can find, and, incapable of digesting them, argues that we are utterly helpless, and that all we can do is to gibber, moan, wring our hands, and inveigh against the futility of human action in so far as relates to the lessening or arresting of disease. To carry out what are this writer's ideas, it is over a cesspool with convenient escapes for polluted gases into our rooms that we ought to build houses. We are to revel in water taken from sewers. The healthiest spot in New York must be exactly where the largest number of fresh interments could be made. The milk to be used by ourselves or given to our children should be that derived from murrained cattle, slop-fed, and we must wallow in nastiness. Thus one can be free from cholera and typhus, for, according to our Dibble, there are no filth diseases, and such as are designated as diseases of the zymotic class are the pure inventions of a lot of silly busy-bodies who are laboring under sanitary excitement. Dr. Dibble's volume deserves scoring as a mischievous work which would impede human progress and foster ignorance, laziness, and filth."

That the book is to be dismissed in such a curt manner is not the opinion of *The Press* (Philadelphia) which devotes four and a half of its long columns to an analysis of the work praising it in some respects highly:

"At the outset it is difficult to speak in measured terms of Dr. F. L. Dibble's remarkable treatise on the 'Vagaries of Sanitary Science.' The average lay reader, apprised in a general way of the purpose of the work, would be likely to regard it askant, as he might a treatise entitled, 'The Asininity of Agriculture.' For in the face of the manifold phases of modern sanitation in evidence on every hand, in local, State, and national sanitary societies and Boards of Health, a deliberate and avowed assault on an apparently established 'science' must naturally appear either as an act of wanton malevolence or the harmless raving of an irresponsible caviler. As a matter of fact, however, the book is an exposure, amusing but profoundly impressive; a work of large interest and indubitable importance. It displays few signs, if any, of special pleading; it is admirably written; its argument is cogent and buttressed with an overwhelming array of authentic facts, and it presents a seemingly unanswerable indictment of the modern and popular movement which has found in filth the causation of infectious diseases.

"The author's arraignment of Boards of Health is particularly edifying. In New York City, for instance, we have the spectacle of a Board of Health, clothed with despotic power, furnished with an enormous sum of money, supported by a battalion of officials, with a sanitary code of between two and three hundred sections. This board has its pathologists looking out for the microbes; its chemist seeking for the ptomaines, and searching the air, water, soil, ice, milk, meat, cosmetics, and saleratus for impurities; its meteorologists watching the weather; its inspectors of fish, flesh, poultry, vegetables; its inspectors of tea and coffee; plumbing inspectors and general sanitary inspectors; disinfectors; inspector of virus and vaccination; its inspectors of contagious diseases, with strict laws to compel the report of every case. Yet this city, possessing superior natural advantages for salubrity and so protected by all the paraphernalia of Sanitary Science, not only shows no real decline in mortality on account of sanitary laws, but the highest death-rate in the United States.

"Finally we may say that the remarkable conclusion of the work is that for nearly three hundred years the death-rate in all civilized countries has been steadily declining, and that the falling off in mortality has been principally in infant deaths, and in those from contagious diseases. Yet during those three hundred years the sanitarians tell us that the precise causes of such mortality were accumulating, and it was not until about 1840, 'when the aurora of Sanitary Science appeared,' that any effort was made to remove them."

*Vagaries of Sanitary Science. By F. L. Dibble, M.D. 12mo. Philadelphia: J. B. Lippincott Company.

NOTES AND COMMENTS.

If a story going the rounds of the newspapers be true, Herbert Spencer has made philosophy pay in hard cash beyond any philosopher that ever lived from Thales to the present time. The report is that his "First Principles" brought him \$27,000, his "Principles of Psychology" about \$38,000, and that his total receipts from all his works will not fall short of \$160,000.

A letter from Mr. Andrew Lang to *The Critic* (New York) shows not only the value put on Mr. Lang's name by the booksellers, but also his own desire to save ignorant book-fanciers from being gulled. Mr. Lang writes:

"For the warning of weak brethren, may I point out the extraordinary rarity of two books advertised by Messrs. Dodd, Mead, & Co., of New York? The entries are in their April catalogue, pp. 168, 169. The first is 'A Charming Specimen of Lang,' being 'Helen of Troy,' 'large-paper copy,' with French binding, and a water-color drawing, *tout le tremblement*. This volume I can recommend as of *extreme rarity*, as there was, to the best of my memory and belief, *no* large-paper copy of 'Helen,' none larger than the rest of them. This is a point on which I can only speak from memory. But as to 'Lang, Andrew, Letters to Eminent Hands,' such as Miss Edna Lyall, Mr. George Moore, and similar persons of genius, no book can be rarer, because there is no such book at all. I never wrote anything of the kind, so if anyone pays four dollars for it and does not like his bargain, I am blameless."

The subscriptions in the United States to the Shelley Memorial have amounted to £72, which, the London *Academy* says, is more than one-fourth the total sum received. The original scheme was to establish a Shelley library and museum at Horsham, England, near which town Shelley was born. In view, however, of the small response made to the appeal, it is now proposed to apply the money in hand to founding an annual prize for English literature at the Horsham Grammar School.

BOOKS OF THE WEEK.

AMERICAN AND ENGLISH.

A Catastrophe in Bohemia, and Other Stories. By Henry S. Brooks. Charles L. Webster & Co. Cloth, \$1.

All Along the River. A Novel. By M. E. Braddon. Cassell Pub. Co. Cloth, \$1.

Carpentry for River and Garden. Edited by Francis Chilton-Young. Ward, Lock, & Bowden. Cloth, 40c.

Friends in Exile. A Tale of Diplomacy, Coronets, and Hearts. Lloyd Bryce. Cassell Pub. Co. Cloth, \$1.

Happiness, The Pursuit of. A Book of Studies and Showings. Daniel G. Brinton, A.M., M.D., LL.D. David McKay, Philadelphia. Cloth. The subjects are: "Happiness as the Aim of Life"; "How Far Our Happiness Depends on Nature and Fate"; "How Far Our Happiness Depends on Ourselves"; "How Far Our Happiness Depends on Others"; "The Consolation of Affliction."

Homer and the Epic. By Andrew Lang, M.A., Hon. LL.D. St. Andrews, Honorary Fellow of Merton College, Oxford. Longmans, Green, & Co. Cloth, \$1.50. The London *Times* says of this book: "The book covers all the ground of ancient and modern criticism. Mr. Lang takes us book by book through the Iliad and Odyssey, noticing and refuting in order each objection to the theory of unity, each charge of interpolation, and each supposition of inconsistency. . . . Besides scholarship, extraordinary critical ability, and special knowledge of early epic poetry in many languages, Mr. Lang brings to the task of Homeric criticism something perhaps even rarer—breadth of view and keen sense of what is ridiculous in criticism."

Many Inventions. Rudyard Kipling. D. Appleton & Co. Cloth, \$1.50.

Negative Beneficence and Positive Beneficence. Being Parts V. and VI. of the Principles of Ethics. Herbert Spencer. D. Appleton & Co. Cloth, \$1.25.

Palaeography (Greek and Latin), Handbook of. Edward Maunde Thompson, D.C.L., LL.D., F.S.A., Principal Librarian of the British Museum. D. Appleton & Co. Cloth.

Photography, An Adventure in. Octave Thanet. Illustrated from Photographs by the Adventurers. Charles Scribner's Sons. Cloth, \$1.50.

Ruby Gladstone; or, A Return to Earth. A Psychic Story of Intense Interest. Anna C. Reifsneider. The Anna C. Reifsneider Book Co., St. Louis. Cloth, \$1. Undertakes to answer the question: Do human souls return to earth?

Scripture, The Unnoticed Things of. Wm. Ingraham Kip, D.D., Bishop of California. "Whittaker's Library of Church Teaching and Defense." Thomas Whittaker. Paper, 50c. Beginning with this volume, Mr. Whittaker will publish monthly works of special value in Church literature. Subscription \$3 per annum.

Soil in Relation to Health. By Henry A. Miers, of the Natural History Department of the British Museum, and Roger Crossley. Macmillan & Co. Cloth, \$1.

Sumner (Charles), Memoirs and Letters of. Edward L. Pierce. Roberts Bros., Boston, Vols. III. and IV. Cloth, with two Portraits, \$6.

Suspected. A Novel. By Louisa Straterius. "Appleton's Town and Country Library." D. Appleton & Co. Paper, 50c.

Ward (William George) and the Catholic Revival. By Wilfrid Ward, Author of "William George Ward and the Oxford Movement." Macmillan & Co. Cloth, \$3.

Where To Go Abroad. A Guide to the Watering-Places and Health-Resorts of Europe, the Mediterranean, etc. Edited by A. R. Hope Moncrieff, Editor of "Where Shall We Go?" Macmillan & Co. Cloth, \$1.25.

Women Adventures. Edited by Ménie Muriel Dowie, Author of "A Girl in the Karpathians." The Lives of Madame Velazquez, Hannah Snell, Mary Anne Talbot, and Mrs. Christian Davies. Macmillan & Co. Cloth, Illus., \$1.50.

The Press.

THE CHURCH PRESS.

THE TRIAL OF DR. BRIGGS.

We have given during the last few weeks considerable space to the trial of Professor Briggs, but not more than was justified by the interest exhibited in the secular as well as the Church press. The opinions below, taken from the Church press of various denominations, present a fairly complete survey of the entire religious press of this country in its treatment of the decision of the General Assembly. Several important omissions are: *The Christian Union* (undenominational), whose editorial strongly in favor of Professor Briggs we gave last week; *The Independent* (undenominational), whose editorial deplored the action of the Assembly in trying the case at all was presented last week; *The Evangelist* (Presb.), the foremost champion of the Professor's cause, whose utterances in the case we have frequently presented; *The Interior* (Presb.), whose sentiments in favor of according Professor Briggs the liberty to hold his views, we have frequently presented; *The Christian Advocate* (New York), which, in the absence of its editor, expresses no opinion in regard to the verdict. It will be seen that in all the larger denominations there is considerable difference of opinion as to the wisdom of suspending Professor Briggs (in the Methodist Episcopal Church especially there are some surprisingly strong declarations against the action); but there seems to be little, if any, outspoken championship of Professor Briggs's views among the denominational organs. The Presbyterian journals, with the exception of *The Evangelist* and *The Interior*, are in substantial agreement in sustaining the verdict of suspension.

"A Minority Has Violated The Constitution."

Professor Briggs in The Evangelist (Presb.), New York.—The reactionary theologians of the school of Breckinridge are in the saddle, and they have used their temporary power to the utmost in the General Assembly which has just closed its sessions. But they are not the Presbyterian Church. They are only what they have always been, an aggressive minority, which has been once more worked up into a temporary majority. . . . They have exhausted their power in suspending one man from the ministry and in making new definitions of dogma and new precedents of law. . . . What shall liberal Presbyterians do under these circumstances? There should be but one answer. A minority of the Church has violated the Constitution, has overridden the safeguards of Presbyterian law and precedent. The majority should rally and use every lawful method to undo the damage which has been done to the fair fame of Presbyterianism. . . . The lines of battle should be: (1) Legal and (2) Doctrinal. The Legal lines are those for which the appellee contended, (a) that there should be no appeal by a public prosecutor against a verdict of acquittal; (b) that a Presbytery cannot appoint a Committee of Prosecution which will be independent of the Presbytery, and (c) that the jurisdiction of the Synod cannot be taken from it at the pleasure of the General Assembly. The Doctrinal lines are (a) that Holy Scripture is the only infallible rule of faith and practice; (b) that a minister is bound only to the system of doctrine contained in the Westminster Confession; (c) that the General Assembly cannot make new definitions of dogma either by deliverance or by a final

judgment in a heresy trial. The interests of one man amount to little. The appellee is quite willing to sacrifice himself for the peace and welfare of the Presbyterian Church. He asks his friends not to consider him or his interests, but to devote their attention rather to the cause which he represents. . . . Let each Presbytery whose overtures have been so rudely brushed aside and scornfully treated, reassert its position with greater determination before the next General Assembly. Let the Synod of New York assert its Constitutional rights over against the General Assembly which has so greatly encroached upon them. . . . The Presbyterian Church is a Constitutional Church, which has in its Form of Government a prescribed course of procedure for amendments of its definitions of faith and of law. If a General Assembly by a majority vote make new law and new doctrine, it makes them by unconstitutional procedure, which no minister or layman is under obligation to obey, but which he is under bonds to resist to the utmost as illegal and revolutionary. Therefore, no minister or layman should feel under any obligation to retire from the Presbyterian Church on account of the illegal acts of the late General Assembly. Every true Presbyterian should rather be challenged to defend the Constitution against those who have trampled it under foot. . . . The acts of the Assemblies at Detroit, Portland, and Washington may all be blotted out by the sweetness and grace of the next General Assembly at Saratoga. Let all loyal Presbyterians rally about Prof. Henry P. Smith in his battle for truth and right, and a victory at Saratoga will gain for Presbyterian liberty what was once won for our native land in the same place by stout hearts and brave hands.

The Rev. Dr. Ecob.

The pastor of the Second Presbyterian Church, Albany, N. Y., has announced his intention to withdraw from the Presbyterian Church because of the action of the General Assembly in suspending Dr. Briggs from the ministry.

The Presbyterian, Philadelphia.—No one has been more hopelessly out of touch with the Church, for the past few years, than Dr. Ecob. He has denounced the doctrine that "the Bible is the infallible rule of faith and practice," most vehemently, as a fundamental error. He has publicly withdrawn his acceptance of the Westminster Confession of Faith as containing the system of faith taught in the Holy Scriptures, which acceptance was publicly made when he was ordained. He has ridiculed the tenets of the Church of which he was a minister, having first perverted their established meaning. He has been brusque, ready, and given to sharp criticisms of his brethren. It is obvious that he could not remain where he was.

Dr. Briggs To Blame.

The North and West (Presb.), Minneapolis.—The Assembly by its decision declares what we have all along said was likely to be substantially, if not identically, the final conclusion—that Dr. Briggs's positions are not proven. The New York Presbytery said the same. But the Assembly goes further and says that neither Dr. Briggs nor any other minister or officer of the Presbyterian Church shall advocate or hold what is not according to the strictest views regarding authenticity and inspiration. This will suppress open discussions in the Church, which is by no means to be regretted. Matters of the kind in question can be settled beyond dispute only by scholars, and when they arrive at agreement, if ever they do, it will be time to ask the others to modify their views. It will not, however, affect investigation nor prevent a change of base, if one should ever be called for.

The Canada Presbyterian, Toronto.—Dr. Briggs has himself to blame. His Inaugural was bad, and he made it worse by his rasping, insolent treatment of everybody who dared

to say anything about it. He and his friends seemed to think that because they lived in New York, and occupied high social and ecclesiastical positions, they could say and do pretty much as they pleased. They know better now. There is no man in any Presbyterian Church big enough to bear it.

"The Assembly Condemns Not Men But Errors."

The Herald and Presbyter (Presb.), Cincinnati.—The attitude of the Assembly was unmistakable. It opposed, not men, but errors. It stood, not for personal opinion, but for what is believed to be the truth of God. It sought no temporary triumph, no victory for any man or any class of men. It sought to declare the truth as to God's Word and leave the results in God's hands. There was no self-seeking. When the end came, there was no expression of elation. Men bore themselves seriously. They felt that the eye of God was on them, searching them, and they tried to settle the questions in His fear. We believe that they were settled right, and that the blessing of God will rest upon what was done.

The Press And The Church.

The Midland (United Presb.), Omaha.—Why do not the secular papers who think Dr. Briggs should be allowed to teach the students of the Church just as he pleases or believes to be right, allow the Assembly to teach Dr. Briggs just as it pleases or believes to be right? If the Assembly after a fair trial has no right to censure Dr. Briggs, perhaps the daily press has no right to censure the Assembly, at least without a trial. If a Church has no authority over her official teachers, perhaps the press should not usurp authority over the Assembly. What kind of a Church would we have anyhow if we allowed these meddlers to run it?

"Honor To The Assembly."

The Christian Instructor (United Presb.), Philadelphia.—There is in this decision another lesson, that a man cannot rightfully destroy that which the body to which he has professed subjection is building. Dr. Briggs nor any other one has a right to complain of severity in thus dealing with him. It is a simple matter of self-defense. The General Assembly could do nothing less and be true to the Church of which it is the representative and defender. What of the many followers of Dr. Briggs, many of whom not only believe as he does, but are actively teaching and propagating his views? If to silence him is duty to God, His truth and His Church, the same loyalty requires that they also should be put to silence. It is on this account that the hope has been expressed by the friends of the Presbyterian Church in many quarters that he and his followers would quietly separate themselves from the Church. There can be no assurance of peace or rest till the divisive element is eliminated, either by its submission to the authority of the Church or by its separation.

The Decision A Just One.

The Examiner (Baptist), New York.—That the decision of the Assembly is just on the whole will be the opinion of the larger part of Christian men of other denominations who have followed the proceedings in the case. The utterances of the celebrated Inaugural Address of Dr. Briggs may be true—it is the privilege of any man to believe this, and to justify them if he can—but they cannot be reconciled by a legitimate process of interpretation with the teaching of the Westminster Confession. This is the whole force of the case against Dr. Briggs.

Presbyterians Not Rationalists.

The Journal and Messenger (Baptist), Cincinnati.—It is hardly probable that Dr. Briggs will ever retract his errors. He is fully set in them, and he is supported in them by a portion of the Church, which delights in his firmness. And yet the action of the Assembly will tend to the strengthening of all other

evangelical denominations. It shows that such vagaries as those put forth by Dr. Briggs have not taken possession of the entire Church, nor even of a large minority of it; and that there is no immediate danger of Presbyterianism going over to Rationalism. As Baptists, we ought to congratulate our Presbyterian neighbors on their steadfastness, as illustrated in their treatment of this case.

"New Wine in Old Bottles."

The Morning Star (Free Baptist), Boston.—Professor Briggs does not interpret the Westminster Confession to mean in certain parts just what the men did who prepared it. But neither does the Presbyterian Assembly so interpret it. Professor Briggs is condemned not because he does not accept the Confession in its original meaning, but because he does not accept the present interpretation of it by the majority of the Presbyterian Assembly. And the Assembly is already condemned in the minds of sensible men because it insists that new wine must be put into old bottles, that new cloth must be patched upon an old and worn-out garment. The rent may be expected.

"The Fatal Inaugural Address."

The Advance (Congregational), Chicago.—The deliberate opinion of the majority of the members of the Assembly was that the utterances of the Inaugural Address were too inimical to the faith held by the Church to admit of the continuance of their author as an accredited minister of the Presbyterian body. So long as he is a minister of the Church in good and regular standing the Church will be responsible for his views. When he goes out responsibility ceases. The Presbyterian Assembly suspended Dr. Briggs from its ministry to free the Church from responsibility for what it considered heretical teaching, and to put the danger of that teaching on the outside rather than to cherish it within the fold of the Church.

"Seventeenth-Century Standard."

The Congregationalist, Boston.—By these Seventeenth-Century fortifications the Presbyterian Church has entrenched itself behind its Seventeenth-Century standards. Is it likely that the conflict is ended? There may or may not be a division, but the elements of division are present and active. It is better to await results than to predict them. But it is not necessary to accept all Dr. Briggs's views in order to regard this trial as an offense against Christian liberty and the love of Christian truth. It is not likely that this verdict will change the views or greatly alter the teachings of any in the Church. The questions which are now pressing for answer will never be settled by heresy trials, which hinder dispassionate judgment and turn men from prayerful search for truth to search for weapons to punish opponents.

"The Probable Division of the Presbyterians."

The Christian Advocate (Meth. Epis., South), Richmond.—Dr. Briggs is on record in print as declaring that the "hedges" between the different denominations were "so dry and brittle" that a man of courage could go through them "without a scratch." He is regarded as thinking himself such a man, qualified and destined to "unite the Church of Christ" on a new line of Catholic agreement more liberal and feasible than those of any of the existing organizations. It is possible that he and his friends may attempt such a thing. They may get recruits from all or nearly all the denominations. . . . This schism, if such it becomes, will, therefore, be only the further breaking out of a "new theology," like that of Andover. It may rend seminaries, or separate these from the Churches under whose protection and care they were built and endowed. It may enlist the sympathies of some people of culture who have become impatient of the restraint of the traditional Christianity; and, like the men of Athens in Paul's time, are on the con-

tinual lookout for "some new thing." It may furnish a contingent who will form a rearguard to that Liberal Christianity the foremost ranks of which among Unitarians and Congregationalists are disgusting sober and spiritually-minded men of the Universalists in New England by "out-Heroding Herod." But the foundation of the old Orthodoxy will be but little shaken among the Churches of the land at large.

Dr. Briggs a Heretic.

The Detroit Christian Advocate (Meth. Epis.).—He [Dr. Briggs] was not persecuted for righteousness sake, nor for opinion's sake. He was not persecuted at all. He was suspended from the ministry, not because he entertained erratic doctrinal ideas, but because he taught them and refused to desist from teaching them. This is generally the trouble with modern heretics. They not only cherish unauthorized opinions, but are bold and willful in promulgating them. The Church is patient with them. These are liberal days. There is room in every evangelical denomination for latitude of opinion. It is only when a minister acts upon the conceit that he is wiser than all the rest of his brethren, and knows a great deal more about the Scriptures than the framers of creeds, that the authorities must deal with him. Dr. Briggs could have remained in the Presbyterian fold had he taught Presbyterian doctrines. That Church had a perfect right to insist that his public instructions should conform to the standards.

Who Was Wrong—Dr. Briggs or the Church?

The Christian Guardian (Meth. Epis.), Toronto.—We can understand how members of the Assembly might take the ground that Dr. Briggs was right and the Presbyterian Church wrong; but we cannot see how any intelligent man could maintain that his teaching was in accordance with the Confession of Faith. The minority could only mean that they held that he should have liberty to teach his views; for scarcely any of them endorsed his teaching. It is understood that Dr. Briggs will continue to teach in Union Seminary, if it can be legally separated from the authority of the Presbyterian Church.

Enlightened Christian Sentiment Against the Decision.

The Western Christian Advocate (Meth. Epis.), Cincinnati.—Now, it may be altogether proper for the Presbyterian Church to silence such a man; but it can never unchurch him. Its Assembly may vote 298 to 116 against him; but the enlightened Christian sentiment of the world is three to one in his favor. The Bible leaves the extent of inspiration to individual judgment. The Church standards are but formulations of uninspired and very human opinions. Dr. Briggs claims that the Presbyterian standards allow for personal variations, and that he is loyal and lawful in his positions. Their highest court says he is not, and brands him as a heretic. The sentence is not that he shall be burned, as Calvin burned Servetus. But, mild as it is, there is a suggestion of curling smoke and burning flesh. We are sorry. Pity the issue were made. Pushed by Geneva zeal and conscientiousness, the result could not have been different. But the letter killeth; the Spirit maketh alive. We live in the age of the Spirit, where love is loyalty, and service the only catholic confession of faith.

Christian Liberty and Christian Scholarship.

The Central Christian Advocate (Meth. Epis.), St. Louis.—In some respects we believe Dr. Briggs to be off the track in his theories; in other regards he stands just where the great scholars of our own and other Churches stand. To put a ban on this man's character, and a muzzle on his lips, and say to him that he must recant or step down out of his place in the pulpit, where he has stood for years as one of the great scholars and one of

the great preachers of Christendom, is shocking and abominable. We rejoice that there is a strong minority remaining in the Presbyterian Church who realize the enormity of this policy; we trust that the members of that minority will not withdraw, but will remain in that great organization to fight for Christian liberty, and for the rights of Christian scholarship, conscience, and manhood.

The Reactionary and the Progressive.

The Northern Christian Advocate (Meth. Epis.), Syracuse, New York.—The prosecution of Dr. Briggs was conducted in a very able as well as a most determined manner. The zeal of his enemies was worthy of a better cause. Whether they really represented the convictions of the great Presbyterian denomination, time will tell. To outsiders it seems as though the conflict between the reactionary and the progressive element in the denomination has now become an irrepressible one. But we may be mistaken.

An Unwise Decision.

The Pittsburgh Christian Advocate (Meth. Epis.).—Doctor Briggs must cease to preach, recant, or get out, and his sympathizers must abstain from uttering their views, or leave. Which will they do? We have never ceased to believe that the movement against these men was unwise. That their teachings are contrary to the standards, there can be no doubt, and when once the issue was raised, their conviction was inevitable; but it seems to us it would have been better to patiently endure for a season, and await results.

The Decision Illegal.

The Central Christian Advocate (Meth. Epis.).—While the *Advocate* has no sympathy with Dr. Briggs, believing that when a preacher finds himself out of accord with the doctrines and teachings of his Church he should withdraw from that communion, yet we cannot see any legal grounds for the action of the Assembly. The Prosecuting Committee in the lower court represented the Church, and when the Presbytery found the accused innocent, the Church could not appeal from its own decision. Since Dr. Briggs had been tried and acquitted once, he could not a second time be put in jeopardy for the same offense.

The Effect of the Sentence.

The Churchman (Prot. Epis.), New York.—Just what may be the effect of a sentence of suspension in the Presbyterian discipline we are unable to say. Opinions seem to differ on that point, even among accredited Presbyterian authorities. In this Church it would involve the arrest of all sacred functions, and would relegate the condemned to the position of a layman *pro tempore*. Certainly Dr. Briggs is not the man to evade the full force of the sentence by any questionable means, and as his personal character is untouched by his conviction of intellectual error, it is quite open to him to submit to the temporary loss of his official character, and to enjoy the privileges of lay-communion where he is until such time as his deprivation shall be terminated. As worthy men as he have taken that course and gained respect and confidence from their adversaries by such obedience. The last thing to be done, and the last thing, we believe, in Dr. Briggs's intention, is to set up a new standard and form a new Presbyterian Church, especially when he is himself discredited by the ecclesiastical authority which originally accredited him as a minister.

Another Course Should Have Been Taken.

The Christian Intelligencer (German Reform), New York.—Many regret that the proceedings against the addresses and publications of Dr. Briggs have not taken another course. They wish that a distinct rejection of the obnoxious opinions and a rebuke of the course of the Professor had been made, and that then he had been left to feel the weight of such a declaration, undisturbed by a continuous prosecution. If he had under such treat-

ment persisted in teaching and publishing what the Presbyterian Church does not believe and holds to be injurious in a high degree, he could be tried and suspended. Probably the result would have been precisely that now reached.

The Assembly Had To Condemn.

The Hebrew Standard, New York.—Dr. Ecob denounced the action of the General Assembly as "smelling with death and decay"; the Assembly had "put on a garb that had been consigned to the grave for 200 years"; alluding to the "garb" of persecution. According to his view Dr. Briggs had been persecuted for expressing his honest convictions by the Assembly which had declared him outside of its pale. This cry of "persecution," however, is not justifiable, for in consistency and justice to its cause the Assembly could not act otherwise than it did.

"The Church Usurps God's Authority."

The American Israelite, Cincinnati.—It is the Church which usurps God's authority. It is no longer Protestantism. It is this or that conspiracy in this or that form against freedom and personal autonomy, and the blind to lead the blind. In this case Briggs and Smith, or any other man, being adjudged a heretic, the Church, having abandoned him or them, must, in accordance with its divine authority, add to this judgment the penalty, viz., they are excluded from the Church here and hereafter—i. e., that person or persons are damned here and hereafter; no salvation for them on earth or in heaven. So the Church has the audacity to legislate for God Almighty; you must not let that man Briggs, Smith, or any other so-and-so, enter the Kingdom of Heaven.

The Decision Represented the Presbyterian Church.

The Observer (Evangelical), New York.—The Assembly was an anti-Briggs one in the sense of disavowal of his heretical views, and it represented fairly and squarely the Presbyterian Church in the verdict rendered.

The views of Dr. Briggs so far as they can be understood are antagonistic to Presbyterian doctrine. If he honestly believes his teachings to be in accord with the Presbyterian standards he either does not interpret those standards aright, or he does not know what he believes. Moreover, he shows equal lack of appreciation of Presbyterian discipline, because a correct and thorough appreciation of it would have shown him that he could not properly remain in the Presbyterian Church while holding his present views.

The Trial Simply a Formality.

The Christian Leader (Universalist), Boston.—His was a case where the execution preceded the trial. The "Court" was as excited as the witnesses, and as "forensic" as the prosecutors. The Assembly convened determined to apply heroic treatment. Briggs had got to be wearisome and a test of patience. Relief could come only by getting rid of him. Danton, Marat, and Robespierre did not go to their task with a more relentless determination. Nominally they have ostracized Dr. Briggs; in the result it will appear that he has ostracized them.

The Larger Church.

The Christian Register (Unitarian), Boston.—Dr. Briggs has gone to his own place. It is, for the present, outside of the ministry of the Presbyterian Church; but it is a large place, and there are in it generous thinkers and happy workers. He has been pushed out from under a roof into the fresh air and the open sky; but in this wide and hospitable world there are many mansions. That he will have followers and companions of his own kind seems to be indicated by the prompt declaration of Dr. Ecob of the Second Presbyterian Church of Albany that he is no longer a Presbyterian. He is reported as saying, also, that the General Assembly was "the most bigoted, intolerant, and reactionary body" ever seen in any denomination.

EDWIN BOOTH.

Booth's Malady Probably Caused by Tobacco.

The Times, Chicago.—During his last tour through the country the writer met Mr. Booth as he was leaving the theatre after a performance of "Richelieu," which will live forever in the memories of those who saw it. He was wrapped in a long, caped cloak and wore a high silk hat. As he extended his right hand he held up the other so that a long, black cigar which it contained came prominently into view. "There," said the actor in a tragic voice, "is my sole reward for a hard night's work. My guardian will only allow me one cigar a day now." The guardian referred to was Barrett, who at once spoke up, saying that if he had his way the embargo on cigars would be total.

Although the doctors consulted by Mr. Booth differed as usual about the causes of the attacks of vertigo and subsequent depression, which were the salient symptoms of the disease which carried him off in its earlier stages, it is altogether likely that tobacco for once deserved all the blame it got from some of the medical men. Booth for thirty years or more used tobacco intemperately. It was his only serious indulgence of appetite, for, unlike his father, he did not allow liquor to fire and then benumb his faculties. It is said that of late years beer was his regular beverage, but for stronger drinks he had small liking. But with cigars it was different—the stronger and the bigger they were the better he liked them. A member of his company for many years is authority for the statement that beginning with a cigarette before breakfast, it was Booth's habit to keep on smoking all day till he went to the theatre, and even there when he was not on the stage he had a cigar in his mouth. So that King Nicotine may certainly be accused of enslaving him.

One View of Edwin Booth's Character.

[William Winter in *The Tribune, New York.*]

Impelled equally by instinct and a sense of duty, Edwin Booth took a high and serious view of life, and he never faltered with it. His sense of humor was especially acute, yet it never made him frivolous; still less did it ever degrade him to the level of the commonplace. His mind was noble; his spirit was grave, contemplative, and intense; his temperament, although sweet, was sombre; and his feelings, although reticent, were tenderly sensitive and affectionate. He was absolutely devoid of egotism and conceit. He was indeed proud and resolute, but at the same time he was constitutionally humble and simple. No man was ever less thoughtful of himself, or more considerate of others. No man was ever more genuine. He took no reward that he had not earned and no honor that was not entirely his due. From the first he fixed his eyes upon the loftiest height. He steadily attempted great things, and his attempt was justified by his deed. In singleness of purpose, in devotion to spiritual, moral, and intellectual beauty, in allegiance to art, in poise of character, in cheerful patience, in benignity and sweetness, in fidelity to duty, in simplicity and dignity of life, in scope and height of artistic purpose and in worth of artistic achievement, whether as a man or as an actor, he was an exceptional person, an honor to human nature, and a blessing to his time.

Varying Estimates of His Rank as Actor.

The Evening Post, New York.—There is, however, no difficulty in assigning his place as an actor. For the last quarter of a century at least he has been without a living rival in tragedy upon the English-speaking stage. Forrest, except possibly in those parts depending mainly upon a robust physique, could never have been comparable with him. E. L. Davenport equaled him, perhaps, in some parts. G. V. Brooke probably excelled him in *Othello*.

and Fechter, of course, distanced him in such characters as *Claude Melnotte* and *Ruy Blas*, and certainly divided honors with him in *Hamlet*, while Henry Irving has won triumphs in some parts altogether beyond his grasp; but taking him for all in all, he was by far the most distinguished tragedian of his day, and probably possessed more of the true fire than any actor since his father.

The Evening Transcript, Boston.—With Edwin Booth's exit from the stage of life one may well say that *Hamlet* has gone also; for who is there now that can play for us the sweet prince with the charm of voice, the elegance of diction, the grace of carriage that marked Edwin Booth's *Hamlet* through that memorable run in New York of a hundred nights? There yet may come other *Hamlets*, with form and voice as perfect and commanding, and with intelligence as refined as was the performance that most largely made Edwin Booth famous in two worlds. But with the recollection that no worthy *Falstaff* has come to us since Hackett died, and that no *Sir Peter Teazle* has succeeded Warren's matchless impersonation, the possibility that *Hamlet* may be unknown to our stage, at least in becoming form, is unhappily emphasized.

[Nym Crinkle in *The World, New York.*]

The real truth about Mr. Edwin Booth's *Hamlet* at this time is that it was immature in thought and unoriginal in conception. It reflected, in a confused way, the traditions both of Kemble and the actor's father. But it was absolutely free from all the blemishes of the great American. It wavered in its eclecticism from one conception to another as if the young man had no positive conviction of his own concerning the interpretation of the text, but it was unique in its declamatory discretion and as sharp as an antique cameo in its presentation of a nimble, nervous, and melancholy youth.

It is absolutely certain now that Mr. Booth's *Hamlet* never awoke the electric response. It never at any crisis of the play proclaimed with the authority of genius that it had touched new peaks of thought where the far-away elemental glory of the poet yet lingered. It never coerced with the puissance of a creative mind, nor struck the deep subtones of the human mystery it had grappled with.

Whatever triumphs it achieved—and there were triumphs—were along the line of "melancholy sweet" elocution and not along the line of emotion. As Mr. Curtis at the cradle of this *Hamlet* declared, it brought "tone" to our stage.

For these reasons, it is difficult to place Mr. Booth's *Hamlet* in the category of great dramatic productions which the world has, on account of undubitable original power, consented to call works of genius.

Letter Written the Day After Lincoln's Assassination.

[From *The Standard-Union, Brooklyn.*
FRANKLIN SQUARE, BOSTON, April 15, 1865.
Henry C. Jarrett, Esq.]

MY DEAR SIR—With deepest sorrow and great agitation, I thank you for relieving me from my engagement with yourself and the public. The news of the morning has made me wretched indeed, not only because I have received the unhappy tidings of the suspicions of a brother's crime, but because a good man and a most justly honored and patriotic ruler has fallen in an hour of national joy by the hand of an assassin. The memory of the thousands who have fallen on the field in our country's defense during this struggle cannot be forgotten by me even in this the most distressing day of my life. And I most sincerely pray that the victories we have already won may stay the brand of war and the tide of loyal blood. While mourning, in common with all other loyal hearts, the death of the President, I am oppressed by a private woe not to be expressed in words. But whatever calamity may befall me or mine, my country, one and indivisible, has my warmest devotion.

EDWIN BOOTH.

THE RUSSIAN TREATY.

The extradition treaty with Russia has not been officially promulgated; but it is understood that it has received the ratification of both Governments, and the President simply awaits the official information from our Minister to Russia that our Government's notice of ratification has been received. Last week *The World* published what purported to be the complete treaty, together with official correspondence leading up to it. The correctness of the published treaty is called in question in some minor points; but the press reports from Washington, to the effect that the Secretary of State has instituted an investigation in the State Department to ascertain who had been giving out documents from the secret archives, indicate that the published treaty is probably something more than a newspaper fabrication. The following are the clauses of the treaty which have aroused discussion. The italicized portions represent the more recent amendments and alterations:

"Article 1.—The high contracting parties reciprocally agree to surrender to each other, upon mutual requisitions and according to their respective regulations and procedure, persons who, being charged with or convicted of the commission, in the territory of one of the contracting parties, of any of the crimes and offenses specified in the following article, shall seek an asylum, or be found within the territory of the other:

"Provided, That this shall be done upon such evidence of criminality as according to the laws of the place where the fugitive or person so charged shall be found would justify his or her apprehension and commitment for trial if the crime or offense had been there committed."

"Article 2—Persons convicted or charged with any of the following crimes, as well as attempts to commit or participation in the same, as an accessory before the fact, provided such attempt or participation is punishable by the laws of both countries, shall be delivered up in virtue of the provisions of this convention.

"4—Murder and manslaughter, when voluntary.

"5—Forgery; and the utterance of forged papers, including public, sovereign, or governmental acts.

"10—Willful or unlawful destruction or obstruction of railroads, which endangers human life.

"Article 3—An attempt against the life of the head of either Government, or against that of any member of his family, when such attempt comprises the act either of murder or of poisoning, or of accessoryship thereto, shall not be considered a political offense or an act connected with such an offense.

"Article 9—In case the person whose extradition is demanded under the present convention is also claimed by another Government, preference shall be given to the Government whose demand shall be earliest in point of time. *Provided, the Government from which extradition is sought is not bound by treaty to give preference otherwise.*

A Nihilist's View.

[*Leo Hartman, one of the conspirators against the life of Alexander II., in an interview in a New York journal.*]

"The main point for Americans to know is that there is a great difference in the understanding of a political offense against the Emperor in this country and in Russia. Under the head of extraditable cases, as I understand, come not only those offenses of assassination or attempted assassination of the Czar, but also those which consist of mere acquaintance with people who kill or attempt to kill the Emperor or members of his family. For in Russia it is a crime to be acquainted either personally or by correspondence with such people, even if you are not aware that they are plotting assassination.

"As to the practical working of the treaty, it actually amounts to nothing so far as persons who might come under its provisions are concerned, because whoever would be in danger of extradition would go to Canada or England, where an asylum is assured. The greatest evil that would result from the treaty would be the moral effect upon the oppressed Russian people, because the treaty gives the moral support of the American people to Russian despotism in its war against any attempt to oppose that despotism.

"The Russian people have regarded Americans as kindly disposed towards them, and the

treaty is calculated to make Russian lovers of freedom believe that Americans do not sympathize with them.

"My opinion is that, notwithstanding the treaty, it will be impossible for any Government to extradite any one, whether directly or indirectly implicated in the assassination of a Russian Czar. The American public is now well acquainted with the political and economic situation in Russia from Kennan's works and from telegrams from Siberia. Any attempt of the kind would result in a public condemnation, as in France in my case in 1880, notwithstanding the fact that France did not understand the real situation in Russia.

"The Russian Government demanded my extradition, and Grand Duke Constantine, the brother of Alexander II., who was in Paris at the time, personally asked the French Government for my extradition. The Ministry was inclined to give me up, the more so because France sought an alliance with Russia against Germany. However, all Paris protested against it. Victor Hugo and Garibaldi were in my favor. I was defended by the ex-President of the Municipal Council of Paris, M. Engelhart, and it was found impossible to extradite me, but I had to leave France.

"On my arrival in England the Russian Government asked for my extradition. Charles Dilke interpellated the Government, and Gladstone replied that no such demand could be entertained.

"Suppose a Russian were to be extradited for having forged a Russian passport, what guarantee would the American Government have that he would be tried for that offense only? Russian courts are secret, and he may be tried for another crime without the American people ever knowing the result of the trial or what had become of the prisoner."

Stepniak's Defense of Nihilism.

[*Stepniak, the Russian Revolutionist, in The Times, New York.*]

"What the Russian patriots, who have been nicknamed 'Nihilists,' want is to obtain for their country such guarantees of freedom as will allow every citizen and every party, without distinction of opinions, the possibility of working peacefully for their respective ideals, and gaining adherents to their respective programmes. They ask from the Czar no other concession but that of giving up the autocratic power, substituting for it a representative government such as exists in all other European countries. They do not want to force anything upon the people; they want to have access to the people, and to remove the obstacles which despotism has put in the way of such access.

"The very same body of revolutionists which sent forth Gliaboy, Sophia Perovskaia, and Ryssakov on their murderous expedition against the Czar Alexander II. sent to his successor a solemn declaration that the day after he summoned to the capital a zemsky sobor (national congress) of representatives freely elected by the people, they, the perpetrators of violence, would disband their secret societies, forsake bombs and dynamite, and would become law-abiding citizens, devoting their energies to the work of the social and intellectual regeneration of the people.

"These are the views and principles expressed in an official document issued by the party and indorsed by all who belonged to it. It is as authoritative and as indisputable a statement as any quotation from the code of law.

"Imagine that your own children, for whom you have worked hard all your life, and whom you cherish and admire as the embodiment of your better self, have been robbed from you and slowly murdered in the State prison for no offense whatever, on mere suspicion, as hundreds of Russian young men and girls have been; imagine that your wife or sister, for uttering some remarks against the Government or some word upon the people's rights, has been sent to Siberia, and that you have got after some years the news that she has been flogged to death by her jailers, or has been poisoned, hanged, or stabbed herself in despair.

—imagine all this, and then blame the Nihilists if you like. Repudiate their methods on principle as emphatically as you can, but do not say that you would not have done the same if you had been in their position."

An Answer to Stepniak.

The Journal (Ind.), Providence, R. I.— "Stepniak," an exiled Russian in London, has thought it worth while to address a protest to us against the ratification of the treaty. He institutes a comparison between those who try to blow up the Czar with dynamite and the American Revolutionists—a comparison which is simply an insult to the founders of this Republic, who were brave and honorable opponents of the English Government, not cowardly assassins. Washington fought George III. in the field; Franklin fought him with diplomatic weapons; neither would have been capable of entering into a plot to poison him. . . . This [Stepniak's plea] is all very fine; but it does not answer the charge that they avail themselves of dynamite and the dagger to accomplish their ends. Nor does it excuse the murderers of Alexander II., that they "sent to his successor a solemn declaration that the day after he will summon to the capital a zemsky sobor (national congress) of representatives freely elected by the people, they, the perpetrators of violence, will disband their secret societies, forsake bombs and dynamite, and will become law-abiding citizens, devoting their energies to the work of social and intellectual regeneration of the people." No sovereign would be justified in securing his personal safety by such a bargain, however desirable, on abstract considerations, its terms might be. Indeed, the Nihilists are the worst enemies of Russian freedom. The most worthy cause for which men ever sacrificed themselves would be blasted by the methods they practice and ask us to condone. Americans are not "obsequious servants to foreign despots," because they refuse to hold their country open to assassins as a sanctuary.

A Protest from Russian Citizens.

George Kennan, the well-known writer and lecturer on Russia, several weeks ago made public a protest received by him from "a group of educated and patriotic Russians," whose identity he does not disclose, since, not being political suspects, they do not desire to incur the penalty which, he states, would be visited upon them if identified. The following is an extract from the protest, which is addressed, "To the People of the United States":

"The Russian people are beaten and driven like cattle by a few persons who happen to have power and authority over them, and they are living, not in happiness and prosperity, but in the blackest misery and the densest ignorance—and this in spite of their natural industry and their innate intellectual capacity. Who is to blame for this state of things? Our rulers, and they alone. They have taken upon themselves the guardianship of the nation, and are keeping Russia in leading-strings, not allowing society to participate in the government of the country, nor permitting their authority to be affected in any way by the influence of the educated class.

"The revolutionary struggle in Russia has been, up to the present time, nothing more than a skirmish between the advanced intelligence of society and an antiquated, outgrown régime, which could only bring the country into a state of complete economic atrophy. You know from the newspapers how the Russian autocracy deal with the representatives of this intelligent class when they try to free the people from the inherited yoke of the Romanoff dynasty. And yet Mr. Botkine, the secretary of the Russian legation in Washington assures you, in a printed article, that autocracy is as natural and satisfactory in Russia as the

republican form of government is in the United States.'

"It is possible that you look upon the Russian revolutionists as wild, blood-thirsty fanatics, who have no regard for the laws of society or of humanity. Read the descriptions of them in the works of your American travelers and you will come to know them better. You will also learn that terrorism was the last means to which they had recourse when they were absolutely and completely deprived of freedom to live in accordance with their convictions of duty and the dictates of their own consciences.

"No one in Russia would ever have thought of adopting the terroristic policy if the Government had granted constitutional freedom to the nation. Without freedom it is hard to live, and if some of the most cultivated people in Russia finally resorted to weapons at the imminent peril of death, it showed how terrible had become the tyranny of the Government. Between such a Government and the Government of the United States there can be no comparison.

"We cannot expect serious reforms in Russia from above. Such reforms will not be granted either as a result of financial disorganization or as a concession made in apprehension of war. The educated Russian public can rely only on its own strength and on the strength of the people, while you and your Senate, instead of helping us, are giving your support to the autocracy that oppresses us.

"In so doing you are obstructing universal progress."

No Sympathy with Bomb-Throwers.

The Pioneer-Press (Ind. Rep.), St. Paul, May 9.—The clause in the treaty to which the American people have rightfully objected is that relating to forgery. It is manifestly unjust because it makes the political offender, who, perhaps, has never committed a crime in his life, liable to extradition because of the device he is forced to resort to in order to escape from his persecutors. Let the Russian people make an appeal to America on this ground and it may be heard and acted upon; but it is useless for them to ask that the Nation shall condone murder under whatever circumstances it shall be committed.

All in Our Favor.

The Post (Ind.), Washington, May 11.—It is our interest—our most imperative interest—to notify criminals and disturbers that this country no longer affords them a safe asylum and liberty to continue their wicked and abhorrent work. We have more of these wretches than we want, more than is good for our civilization and our institutions. We wish to dam the foul stream that is deluging us with crime, conspiracy, and deadly peril. Suppose the Czar to be a despot, then all the less chance that his murderers, assassins, and incendiaries will put themselves in the way of capture and extradition by coming here—all the more reason for entering into the treaty under consideration. We are not concerned in their relations with the Czar—we simply wish to prevent their having any relations with us. Promulgate the treaty.

No Recognition Should Be Accorded The Czar.

[Terence V. Powderly, head of the Knights of Labor, in the *Journal of the Knights of Labor*.]

"There should be no recognition accorded the Czar of the Russias by the people of the United States until his Government shall imbibe some of the instincts of humanity. We should deal with men, not monsters; and the ruler who can calmly look on while thousands of his subjects are marched with naked feet through miles of snow into exile for no other crime than an act which we glorify our Washington for doing, is a monster. His life is worthless to humanity. He treats men like reptiles, and deserves the fate of the reptile. Should one of his 'subjects' mete out to him a well-merited fate in his effort to rid Russia of a master, we should hesitate about turning that man over to the mercies of the successor

of the Czar; but when one of the Russians is detected in the act of conspiring to overthrow the institution of autocracy that is a curse to Russia and civilization, we should not hesitate a moment about refusing, even with force, when the demand for his extradition is made upon us. I am no apologist for assassination, do not believe in it; but such scenes as are of daily occurrence in Russia, such heinous offenses against the rights of man as are perpetrated there, should be stopped, even if assassination of the moving power take place."

Czar-Shooting as Bad as President-Shooting.

The Press (Rep.), Philadelphia.—Why shouldn't the Emperor and the President have the same protection as the humblest subject? Why should murder be exempt in the one case and not in the other? The provision is simply a recognition of the palpable fact that the head of the nation or a member of his family may be the victim of a non-political crime, the same as any other person.

The Public Ledger (Ind.), Philadelphia.—Under the newly provided treaty, had it been in force at the time, Guiteau, supposing him to have fled to Russia, could have been, by process of law, extradited from that country and placed on trial in the United States for the assassination of President Garfield. But if the murder of a ruler had been classified as a political offense he would have been exempt from extradition according to law. There is an object-lesson.

Crime as Defined in Russia.

The Evening News (Ind.), Detroit.—In Russia there are no juries, and not even publicity in the prosecution of accused persons. Their law makes it a crime punishable with death even to contemplate the removal of the Czar or any of his family. Read the letter of the Russian law:

The ill-contrivance (against the life or person or dignity of the lord and emperor) is regarded as an accomplished crime, not only in case an attempt has already been made by the wrong-doer to put his criminal intentions into operation, but also as soon as he has started any preparations whatever for this purpose, either by urging another person to take part in those intentions, or by plotting a conspiracy or starting a secret society for that end, or by joining such a society or conspiracy, or else by expressing, either by word or in writing, his opinion and suppositions on this subject, or in what other manner soever.

This is the law which our treaty-making power has agreed shall be executed by the help of the courts of the land of the free.

What They Say in England.

The Republican (Ind.), Springfield, Mass.—English comment on the Russian extradition treaty is sharp and severe. The Tory newspapers which can see no good in this country, any way, compare it to the fugitive-slave law, saying that it makes the Government of the United States "the watchdog of Russian absolutism," and other equally unpleasant things, the worst of which is that they are true. The Liberal organs, which are more friendly, are just as positive in their condemnation of the treaty as a practical yielding of the principle of the right of asylum to political refugees. It is taken for granted that any privileges which Russia has under the treaty will be abused, and that any Russian subject now in America is at the mercy of the Czar's Ministers.

A Comment From Japan.

Japan Weekly Gazette, Yokohama.—No little surprise has been expressed that a Republican Government should at all enter into such an agreement with the most despotic Government among civilized nations. . . . Extradition treaties are supposed to find *raison d'être* in their reciprocal value to the contracting nations, and we suppose that the United States Senate would not accept the blandishment of the "historic friendship" as a sufficient equivalent for treaty privileges granted to a Power like Russia by a country like the United States. Where, then, is the *quid pro quo*? Under ordinary circumstances the advantage of such a compact will be wholly on the side

of the Russian Government. American malefactors will scarcely seek liberty in Russia. Under such circumstances the compact seems to be wholly in favor of Russia and its practical working will be watched with no little interest.

What's the Czar to Us?

The Times (Rep.), New York, May 2.—It is a question even whether in the case of a Government like that of Russia an attempt upon the life of its "head" ought to be excepted from the class of political offenses. Considering the repression of all political agitation and the tyrannical treatment of every effort at revolution or reform, many persons engage in a conspiracy against the life of the Czar as the only means of accomplishing any change in the Government, who are as far as possible from being criminal in their general character. If the Russian despotism is really "tempered by assassination," why should we interfere to protect it from that influence? There are many and potent reasons why we should not enter into any kind of extradition treaty with Russia. We see no reason, so far as our own interests are concerned, why we should do so.

No Protection for Assassins.

Democrat and Chronicle (Rep.), Rochester, N.Y.—Alexander was foully murdered by a society of assassins. He was succeeded by Alexander III., the present Czar, who shows liberal tendencies and a strong desire for the advancement of the people. He will probably complete the work of Alexander II., by making the peasants land-owners. He is also menaced by a society of assassins who have recently importuned the President of the United States to aid them in fixing a price on the Czar's head by refusing to promulgate a treaty providing for the extradition of those who may seek his life. It is a disgrace to the American nation, to listen for one moment to this set of assassins.

Is This Extradition?

The Pioneer Press (Ind. Rep.), St. Paul.—For years past the condition of things in Russia, the abominable shadows of pretenses upon which men are arrested and imprisoned, even executed, are so well known, at least to the English-speaking and reading world, that they are almost commonplace. Yet we, of all nations, have entered into an agreement with the most oppressive of governments to allow its officials to enter our borders, seize men whose only crime may have been that of independence of thought, and take them back to Russian injustice. It is difficult to believe that this is the act of American citizens, chosen to represent our people and institutions.

A One-Sided Treaty.

The American (Rep.), Baltimore.—A Government which violates the proprieties of diplomatic intercourse to the extent of opening the mails of the accredited representatives of friendly Governments, is not to be trusted to execute an instrument under which the lives of men who have taken refuge on American soil are at stake. But the strongest reason against the treaty, as we have already said, is that American criminals never take refuge in Russia, and, therefore, the treaty cannot possibly be of advantage to the United States.

How It Will Work.

The Tribune (Rep.), Chicago.—If, when the first application is made for the extradition of an offender, it is claimed in his behalf, and he can produce any evidence to substantiate it, that he is really wanted only for a purely political offense, there will be a popular outcry, and the result will probably be the abrogation of the treaty. It may be a long time, however, before such an application is made.

The Treaty Unexceptionable.

The Times (Independent), Philadelphia.—Whether there is any particular advantage to be gained by a treaty of extradition with Russia, except as a step in the general advance of civilization, may possibly be questioned;

but the treaty itself seems entirely unexceptionable, and neither the executive that negotiated it nor the Senate that ratified it need shrink from its discussion.

REUNION OF THE ROMAN CATHOLIC AND GREEK CHURCHES.

[From *The Tribune*, New York, June 9.]

Very remarkable is the progress which has been made during the last twelve months in the great work upon the accomplishment of which Leo XIII. has set his heart, knowing full well that it would render his Pontificate the most glorious in Papal history, and cause his name to remain on record as the most enlightened and broad-minded prelate who has ever occupied the chair of St. Peter. It consists of nothing less than the reconciliation of the Roman Catholic Church with that of the so called Orthodox Greek Rite—in one word, the conclusion of that schism inaugurated in 1054 by Leo IX. in connection with the "filioque" controversy. Many fruitless attempts have been made during the last eight centuries to effect a reconciliation. But the present Pontiff, who has already achieved even more fame as a diplomatist and as a statesman than as an ecclesiastic, has quietly, but none the less surely, brought the negotiations in connection with the matter to such a point that we may practically be said to be within view of the reunion of the Eastern and Western Churches.

In the pursuit of this great undertaking, Leo XIII. has enjoyed not only the encouragement but also the active support of nearly all the Great Powers of Europe. The Italian Government, which possesses in its colonies a large population belonging to the Orthodox faith, has already given official notification of its hearty approval of the scheme. So, too, has the French Government, not only on similar grounds, but also because it foresees in the reconciliation of the two Churches a strengthening of its alliance with Russia. It is no longer any secret at Rome that the recent interviews of the Czar's brothers with the Pope have had a bearing upon the subject, and one of the most eminent and influential prelates of the Pontiff's court, Cardinal Vanutelli, published some months ago a book destined to prove that the reunion of the two Churches, far from weakening, would, on the contrary, vastly strengthen the position of the Czar, and greatly contribute to convert the now discontented Polish population on the western frontier of the Empire into loyal subjects of Alexander III. The work in question is asserted to have been received with tokens of marked favor by the Muscovite court, as well as by the aristocracy, and the Procurator of the Holy Synod at St. Petersburg, the Czar's former tutor and present confidant and adviser, M. Pobiedonotseff, even went so far as to indite a remarkable letter to Cardinal Vanutelli expressing sincere wishes for the realization of the prospects of reconciliation held out in the volume. At no time since the days of Peter the Great have the relations between the Court of St. Petersburg and the Vatican been so cordial and intimate as at the present moment, and it may be remembered that the Czar was the only monarch of the old world who took the trouble to send a member of his own family to convey his good wishes to Leo XIII. on the occasion of the latter's episcopal jubilee last winter. Moreover, the former persecution of the Catholic clergy in Poland and elsewhere in Russia has entirely ceased, while the priests and bishops banished to Siberia under former reigns have all been permitted to return to their homes.

The work undertaken by Leo XIII. is one that demands the exercise of diplomacy and statecraft, rather than theology. For the Eastern Church has remained in dogma and ceremonial almost entirely what it was at the time of its separation, while the doctrinal points of difference are exceedingly small, the chief point being the omission by the Greek Church of the word "filioque," or "and the Son" after the clause in the Nicene Creed

which declares that "the Holy Ghost proceedeth from the Father." It was the refusal of the Eastern Church to render obedience to Pope Leo IX. by inserting these words that caused the schism which, according to present appearances, is about to be brought to a satisfactory conclusion by his enlightened namesake and successor, Leo XIII.

BLAINE'S PREDICTION OF DEFEAT IN 1884.

[*Murat Halstead in the Herald, New York.*]

The week before the meeting of the Chicago National Republican Convention of 1884, on the Thursday of that week, I believe, I received from James G. Blaine a telegram saying he would be glad to see me at his residence in Washington city before the Convention assembled. The next day, late in the afternoon, I rang the door-bell of the Blaine house, which was on the opposite side of the Lafayette square, from the place where he died. He called me into the back parlor and said he had sent for me on an impulse, and did not know but what he had caused me a journey without a sufficient errand to warrant it, and it might seem very peculiar and unreasonable. He quickly remarked: "I am alarmed about this Convention." I replied that there seemed to be no reason for alarm so far as he was concerned, for things were going his way as fast as his friends could desire. He said, "Ah, that is what I am afraid of. As the case stands I shall be nominated, and I do not desire to be and ought not to be. It would be a mistake." He hurried on with more than his accustomed impetuosity to say—and I am using his exact words—"I ought not to be nominated, for I could not be elected. I could not carry New York. The Arthur Administration would be inefficient, at least, and faction would do its work. I could not carry New York, and defeat is certain without that State. We might work ourselves up during the campaign to believe we could carry the essential State, but at last we should miss it, maybe just a little, but enough. I feel there is no doubt about it. Why should we be defeated when we can name a candidate, a ticket certain to be elected? Put up William Tecumseh Sherman and Robert T. Lincoln, and we shall go right through to certain victory. The names of Sherman and Lincoln would be irresistible. I have written fully to General Sherman, and he understands my views. He says 'No,' of course, but he has a sense of duty through which he may be controlled. I want you to assist at Chicago to carry out the Sherman and Lincoln programme. I wanted to see you to tell you so myself, that there might be no mistake about it, that you could act with the knowledge that I do not want to be a candidate, and should not be, and the reasons why. I have said so many times to William Walter Phelps among others, and to friends now in town from Virginia."

I listened with profound surprise and concern. Through State and personal associations I was for the nomination of John Sherman, and I said: "You could not make the ticket John Sherman and Robert Lincoln?" Mr. Blaine's reply was he doubted the ability of John Sherman to get the nomination or to carry New York, whereas General Sherman was a certainty. He was the only man whose nomination was equivalent to an election. I said: "But, Mr. Blaine, why have you waited so long to say this? It is, in my opinion, too late to prevent your nomination. Your friends do not agree with you about New York, and do believe they can elect you, and they know they can nominate you, and will do it." Mr. Blaine said: "I am afraid so. I have not spoken earlier because there was one thing needful, the prevention of the nomination of Arthur, whose candidacy would be a fatality." . . . Mr. Blaine said he understood that feeling among his friends, but they were consulting their enthusiasm, and not their judgment. He could carry enough States to win with New York, "but in that," he reiterated, "I shall be beaten, at least just a little."

THE NEXT REICHSTAG.

With the close of the German campaign (June 15 was the day of election) the opinion seems to have gained ground that the prestige of the Empire depends upon the passage of the Army Bill, and that the Government will again dissolve the Reichstag in case of a second failure to pass the Bill. The result of the elections will not be known for some time to come, the law requiring a majority of votes for the election of members of the Reichstag, and in perhaps two-thirds of the districts a second election will be made necessary. In 360 election districts, over 1,500 candidates have been appealing to the voters. The Union of Veterans, an organization corresponding to our Grand Army of the Republic, has taken a hand in the contest, indicating its emphatic approval of the Government's course. The speech of Count Kalnoky, Prime Minister of Austro-Hungary, on Saturday, June 3, gave to the opponents of the Army Bill what they regarded as new ammunition, since he laid stress upon the peaceful relations between Austria and Russia and the absence of any likelihood of European war. The speech was also interpreted as an indication that Austria is losing her regard for the Triple Alliance; this interpretation Count Kalnoky has in a second speech disclaimed.

A Motley Parliament.

Berlin correspondence of The Tribune, June 10.—Everything promises that the new Reichstag will be the most motley Parliament known to history. The Conservative groups, according to the party organs, mean to organize a movement against universal suffrage. The National Liberals evince a less marked tendency in the same direction. The Conservatives aim to substitute a graded system of class representation for every Diet of the Federated States, with each Diet electing delegates to the Reichstag. They seriously discuss this proposal as the only salvation from the democratic deluge which now threatens to sweep the country.

The Triple Alliance Endangered.

Jacques St. Cere, Paris correspondent of The Herald, June 10.—There is something going on just now that is curious and interesting to those who know the bottom cards in the game of European politics. It is evident that the Triple Alliance is becoming dislocated, and a proof of this is furnished by the speeches of Count Kalnoky to the Parliamentary delegation. The Austrian-Hungarian Minister has made two speeches. In the first, delivered on Monday last, he said that Austria was drawing closer to Russia, as she wished to live in peace with all the Powers. He added that a disarmament ought to be the object of all, because the only risk to which the peace of Europe was now exposed arose from the too heavy and universal military burdens. When the speech became known there was a general outcry in the political world to the effect that it was incredible that the Minister should have said just the contrary of what William II., the ally of his master, has been saying. Count Kalnoky's utterances were commented on throughout Europe and aroused anger in Germany. The Emperor did not hide his displeasure, and his reproaches were heard at Vienna. Thereupon Count Kalnoky yesterday made a second speech, in which he said that the closer relations with Russia in no way changed the private alliance with Germany. He added that he had not asserted that a disarmament was necessary to the maintenance of peace. What he really wished to say was that the armaments of Germany were necessary to peace. This second declaration

made even more stir than the first. Everybody understood that Count Kalnoky, who is a very obstinate and very haughty man, had spoken under the pressure of his all-powerful master. He will never forgive the disavowal he has been forced to inflict on himself. The general opinion is that the Triple Alliance is far from having been solidified by this weakened declaration. Still more curious is the movement of Italian public opinion. The Italians, on reading Count Kalnoky's speech, say to themselves that as Austria does not respect the Triple Alliance they may as well abandon it also. All this means that, if peace is maintained, the Triple Alliance will come to a speedy death.

The Defeat of the Army Bill Means War.

Die Gräzboten (Conservative), Leipzig.—A definite defeat of the Military Bill would, without a shadow of doubt, lead to war. The French, who have been educated to the fixed idea of *revanche* for nearly an age, are utterly unable to exercise any self-command if once the hope of victory is held out to them. This is proven by the growing dissatisfaction with the peaceful behavior of President Carnot, and the wish for a military President. We hear much of the peaceful intentions of the Czar of Russia. That these intentions are genuine is sufficiently proved by the history of the past twelve years. But we must not forget that there are powers behind the Czar which incessantly urge him on to war. The Slavophiles and Panslavists look upon Germany as a legitimate plundering ground, and they believe that, assisted by France, Russia cannot possibly fail to come off victorious. Even the Russian Anarchists and Nihilists preach war against us.

Accept the Offer of the Bankers.

Kölnische Zeitung (National Liberal), Köln.—The danger of being beaten, and the terrible consequences of such a misfortune, are not forgotten by all our people. But if it is true that any further taxation is impossible, why not accept the offer of the seventeen bankers and of the iron industries to pay for the additional forces? The matter is worth our attention. It is hardly likely that the new Reichstag will refuse to vote any additional supplies at all, and perhaps it would be best to accept the offered help to make up the required sum.

Appealing to the Farmer-Vote.

Neue Freie Presse (Liberal), Vienna.—Perhaps the most efficacious manifesto is that of the secessionists from the Centre Party, under the leadership of the Earl of Schorlemmer-Alst. This party stands by the Huene amendment, and advocates a continuance of the former policy of the Centre Party. It protests against the reduction of the tariff, demands a stricter execution of the laws against the importation of diseased cattle, a settlement of the silver question, and a strict law against speculating on the Exchange with any natural produce. The farmers' unions like this manifesto so much that they have proposed to contribute largely to the Schorlemmer-Alst campaign fund.

Jules Simon's Opinion of the Emperor.

Frankfurter Zeitung, Frankfurt.—Jules Simon is now eighty-eight years old. As a politician and a scientist of international fame, as a minister and premier, he has served his country, and during his long life he can certainly not be accused of partiality for Prussia. That is the reason why he can take the part of the German Emperor without incurring the hate of his countrymen. Three years ago Jules Simon made the Emperor's personal acquaintance. He was then a member of the French delegation to the Laborer's Protection Conference. Upon his return he denied that William II. wants war, and what he said then, he has repeated now. "Emperor William," says Jules Simon, "believes that the best guarantee of peace is an equality in the strength of the French and German armies." The consequences of the first shot, he says, will be terrible, and he cannot understand how

any one can take the responsibility of precipitating his country into a war.

A Fight for the Empire's Existence.

Het Handelsblad (Liberal), Amsterdam.—The military strength of Germany is synonymous with the preservation of peace in Europe, and the fight for the Military Bill is simply the fight for the existence of the German Empire. Therefore, we do not, like the London *Daily News*, rejoice over the apparent "victory of the Parliament over the Court." We remember that Major Hinze, the only soldier on the radical side of the Reichstag, voted for the Bill! On their knees the Germans thanked Bismarck and William I. that they strengthened the army in spite of all opposition; they may well ask themselves if, after all, the military authorities do not know better what army is needed than the members of the Reichstag.

The Real Question One of Cash.

The Spectator, London.—Herr Miquel, the German Minister of Finance, declares that Germany can quite well afford the expenses of the Army Bill; but the figures with which he sustains his argument are unsatisfactory. What is the use of saying that this and that nation pays so much a head for its defenses, when the real question is how much it has in its pocket to pay with? The Austrian Government is wiser. It is asking for £500,000 a year more to be spent chiefly in increasing the number of its guns and horses. The increases do not appear to excite resistance either in Hungary or Austria, the dread of Russian attack being much more sincere than in Germany.

Emperor William's "Confident Hope."

Karlsruher Zeitung (Liberal), Karlsruhe.—Grand-Duke Frederick and the Veterans of Baden had sent a message to the Emperor, assuring him of their immovable loyalty and promising every assistance in their power. The Emperor has made the following characteristic reply: "Your promise of sacrificing and loyal co-operation strengthens my confident hope that the German people will throw aside political differences when the security of the Empire is endangered, and will stand united to defend everything that has been gained by Your Royal Highness's assistance."

Great Sacrifices in the Near Future.

Vossische Zeitung (Agrarian), Berlin.—King William, of Würtemberg, who was expected to preside at the Congress of the Würtemberg Veterans at Esslingen, has written to Prince Herman, of Saxe-Weimar, to say that it will be impossible for him to be present. He also says in his letter that in these days there is great danger to the house and hearth of every one, and he enjoins all soldiers to remember that possibly great sacrifices will be demanded of them in the near future.

Wants a Word from the Emperor.

Die Gegenwart (Conservative), Berlin.—The two enemies which endanger our country most are the Roman Catholic Party and the Socialist Party. We need not repeat what their aims are; everybody knows them. Against them there stands but one power which is able to cope with them: The Monarchic. We appeal to the Monarch and to the Government to which he has intrusted the executive power—we ask them to exert themselves. A word in season out of the Emperor's mouth will work wonders. Such a word may be "unconstitutional," but the unconstitutional-sensible is preferable to the constitutional-foolish.

The Emperor May Resist the Reichstag.

Norddeutsche Allgemeine Zeitung (Caprivi organ), Berlin.—It is of course not impossible that the next Reichstag will also refuse to vote the necessary supplies; but upon the Emperor's shoulders rests the duty and the responsibility for the defense of the country. A refusal to vote the supplies may force the Emperor to make use of his constitutional prerogative, which empowers him to create in time of peace the army which is necessary to guard against an invasion in case of war.

Current Events.

Wednesday, June 7.

The Ohio Republican State Convention meets at Columbus. The business portion of Fargo, N. D., is destroyed by fire; twenty-two hundred people made homeless. Russia notifies our Government that she will raise her representation at Washington to the rank of an Embassy. Bath, N. Y., holds its centennial celebration. In New York City, Commissioners Spencer and Starin pass angry words at the meeting of the Rapid Transit Commission.

In the House of Commons, a Conservative amendment to the Home-Rule Bill, relating to immigration and aliens, is accepted by the Government and carried, 328 to 139; the Irish Members and many Liberals voting against it. In the Bering Sea Arbitration, Sir Richard Webster finishes his address, and is followed by Mr. C. Robinson, of Canada. Count Kalnoky's speech, intimating the possibility of an Austro-Russian alliance, causes irritation in Germany.

Thursday, June 8.

Governor McKinley is renominated by the Ohio Republican Convention; the other State officers are also renominated. The Federal Court at Chicago decides that the World's Fair must be closed on Sunday. The Infanta Eulalia visits the Fair. State Senator Charles E. Walker, of Corning, dies. The Duke of Veragua arrives at Columbus, Ohio. In New York City, all the members of the Rapid Transit Commission, except Mr. Starin, resign.

News is received of an unsuccessful attempt, on May 31, to blow up the Government barracks in Honolulu with dynamite. A new Ministry is appointed in Argentina. Irish and Liberal members urge Mr. Gladstone to take more vigorous measures to expedite the passage of the Home-Rule Bill. It is reported that the Czarewitch of Russia is engaged to Princess Alice of Hesse, a granddaughter of Queen Victoria.

Friday, June 9.

Ford's Theatre in Washington (where Lincoln was assassinated) collapses while nearly 400 Government clerks are at work inside; twenty-one persons killed and about fifty injured. The new Hawaiian Minister, Lorin A. Thurston, is presented to the President. Seven men are killed and many wounded in a battle between strikers and workmen on the Chicago Drainage Canal. In New York City, the funeral of Edwin Booth takes place. A burglar escapes from the Tombs by digging through the stone wall. Appraiser Cooper resigns.

Sir Charles Russell speaks again in the Bering Sea Arbitration. It is announced that there were sixty deaths from cholera in Mecca on Thursday.

Saturday, June 10.

Chief-Judge Fuller grants a stay of proceedings in the matter of Sunday closing of the World's Fair, the effect being to permit the Fair to keep open on the 11th inst. The new battleship *Massachusetts* is launched at Cramp's shipyard, Philadelphia. The gunboat *Mackias* reaches New London, having averaged 15.17 knots on her trial trip, the required speed being 13 knots.

Thomas F. Bayard, American Ambassador to the Court of St. James, arrives at Southampton, and is presented with addresses of welcome. A death from cholera occurs at Narbonne, France; in Mecca 70 deaths are reported for Friday.

Sunday, June 11.

There is a large attendance at the World's Fair; thirty pieces of the laces in the exhibit of Queen Margherita of Italy are missing. The Infanta Eulalia is reported as deciding to participate in no more "social functions" in Chicago. Many baccalaureate sermons are preached at various colleges by celebrated divines, among them Canon Barry, of Windsor, England, at Columbia College. Mgr. Satolli celebrates high mass in Trenton.

Monday, June 12.

The evidence given by Lizzie Borden at the coroner's inquest is ruled out by the Court, in her present trial for murder. Ex-President Harrison visits the World's Fair. Major-General Schofield presents the diplomas to the graduating cadets at West Point; ex-Secretary Fairchild delivers the address. The coroner's inquest in the Ford's Theatre disaster at Washington is begun; in the excitement threats of lynching are made against Colonel Ainsworth. The Briggs case is brought up again in the New York Presbytery.

The British counsel request the Court of Arbitration to make certain findings in regard to searches and seizures in Bering Sea, and the American counsel present counter requests.

Tuesday, June 13.

The President makes a number of appointments, including Holmes Conrad, of Virginia, for Assistant Attorney-General, and Bennington R. Bedle, of New Jersey, for Consul at Sheffield. Colonel Ainsworth asks the Court for a mandamus compelling the coroner to allow him to appear by counsel at the inquest concerning the Ford's Theatre disaster. Commencement exercises are held at Johns Hopkins, Princeton, Cornell, and other educational institutions. In New York City, stocks are dull and tend steadily downward; money from 6 to 8 per cent.

Sir Charles Russell proposes in the Arbitration Court a close season for seals. President Carnot is quite ill, and, under the advice of his physician, will take a vacation. The House of Commons passes the third clause of Section 1 of the Home-Rule Bill.

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THE COMPOUNDING OF WORDS.

Present Inconsistency that Demands Reform.

English literature shows great confusion of usage respecting the compounding of words. Probably no familiar phrase could be selected which can not be found somewhere written as a compound word. A very forcible illustration of this is *above-all*, given in Worcester's dictionary as a compound adverb, although it is really the two words *above all*, preposition regularly governing its noun—with one adverbial meaning, yet never properly written as anything but two words.

Some of the most eminent writers join a certain pair of words into one by means of a hyphen, others equally eminent keep these words separate although the meaning intended to be conveyed by them is the same, and still others join them as one continuous word. All the current dictionaries except the "Webster's International" have *thunder-storm*; Appleton's "American Cyclopaedia" has *thunder storm*, and the "Encyclopaedia Britannica" has *thunderstorm*, and at least one of the other forms, *thunder storm*. In making a practical dictionary, one of these three forms must be chosen. If the dictionary merely records the fact that three forms of the same name are found in print, and does not show that one is better than the others, how is the person who seeks information on this point benefited?

Of the makers of the works mentioned above, those who wrote *thunder-storm* would doubtless claim that that is the customary form, while each of the other forms would be upheld by its users on the same plea. Can all three forms be supported by custom? Certainly all three are in use, and so are three forms of many other terms; therefore the following paragraph from a large popular dictionary may be nearly (though not quite) a true record:

"*Paper* is often used adjectively or in combination, having commonly an obvious signification; as, *paper cutter* or *paper-cutter*; *paper knife*, *paper-knife*, or *paperknife*; *paper maker*, *paper-maker*, or *paper-maker*; *paper mill* or *paper-mill*; *paper weight*, *paper-weight*, or *paperweight*, etc."

From the fact that in each instance the two-word form is the first given, we may conclude that the writer of the paragraph prefers that form; but we can not tell why. What was his reason for noting *papermaker* as a solid word, and not *paper-cutter*? The form is as good for one as for the other. Where did he find *paperknife* in print? Why does not the

same dictionary tell us that *honey suckle* has been printed as two words? Why does it not mention *golden rod*—the name of a plant, and not a rod at all—as two words (so found in some newspapers)?

Current dictionaries, without exception, exhibit confusion of form in the compounding of words; and it is perfectly safe to assert that no book has ever been printed in which wordspairs are joined or separated just as they are in any existing dictionary.

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The editors of the Standard Dictionary are convinced that our thousands of complex terms—no fewer than 40,000 of them are given as compounds in a large dictionary recently issued—are amenable to approximately consistent treatment as to form. After consultation with a large number of scholars and other writers, they placed this department under the editorial management of F. Horace Teall, whose book on "The Compounding of English Words" has been most favorably noticed. The following is one of many letters which we received commanding Mr. Teall for this work; it is from William J. Rolfe, the Shakespearian scholar:

"The plan of the work [the Standard Dictionary] is excellent, and if carried out as proposed the Dictionary will be unquestionably the best one-volume book of its class ever prepared. I am particularly glad to learn that you propose to pay special attention to the compound ('hyphenated' and other) words; and you could not do better, I think, than to call in the aid of Mr. Teall, whose book I have read with much interest. It is almost faultless as a discussion on the subject."

Mr. Teall's first work for the Dictionary was the making of a large list of words, in order to settle the forms all through for use in the text, and this list—at first in pamphlet form and afterward in book form—was printed and submitted to many scholars for criticism and suggestion. Following are a few of the opinions expressed:

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